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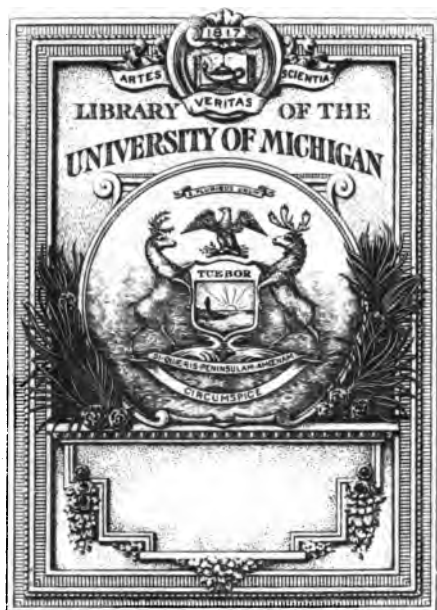
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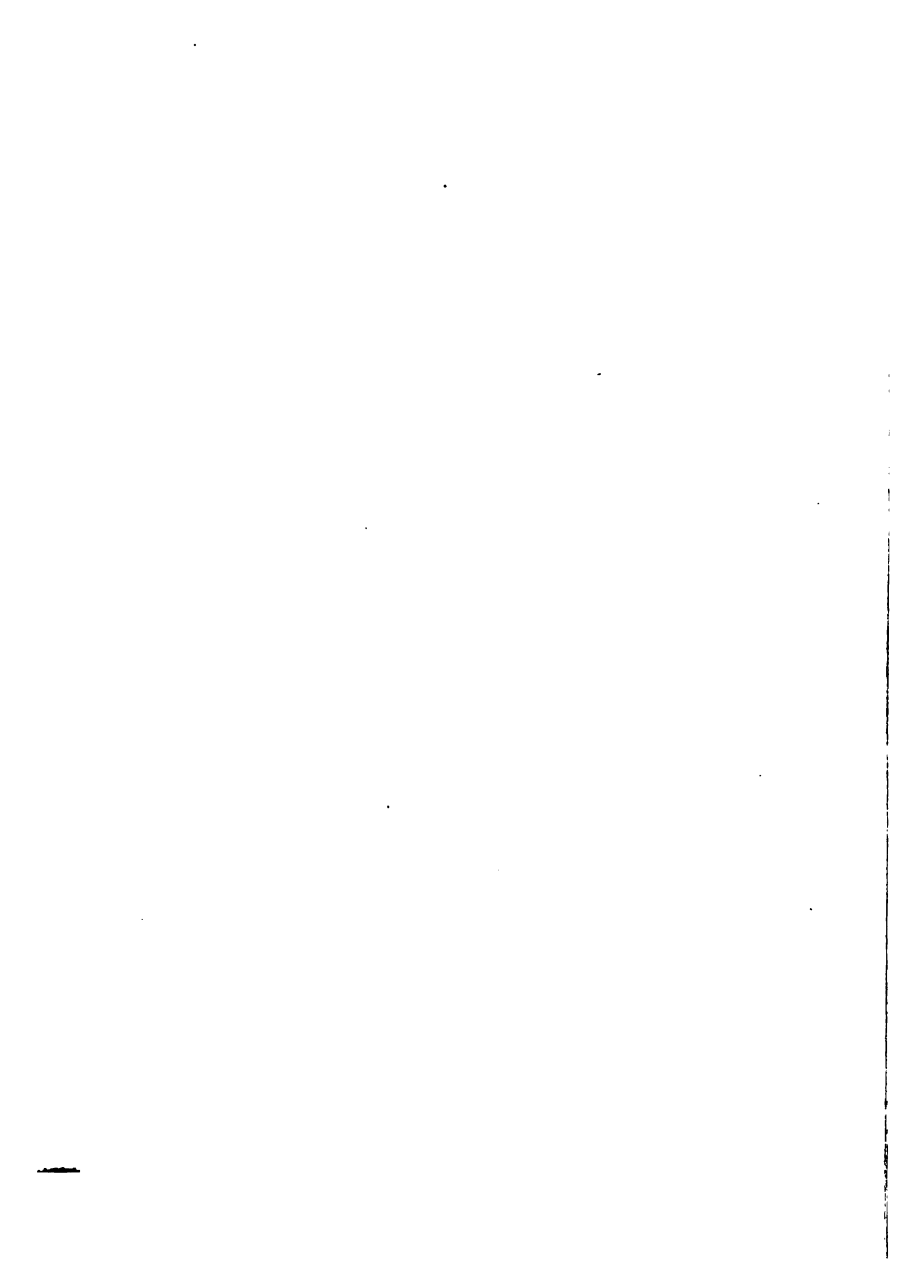
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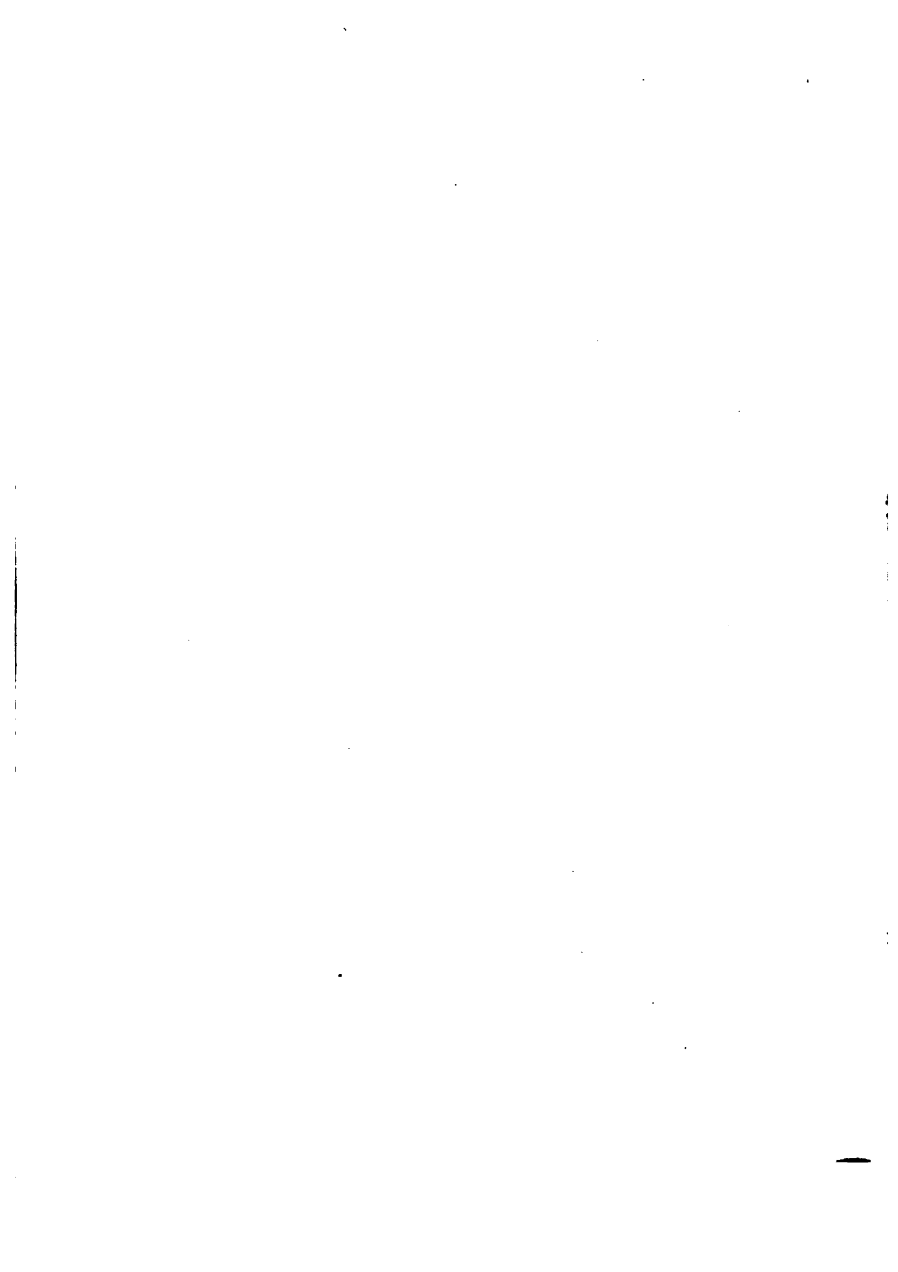
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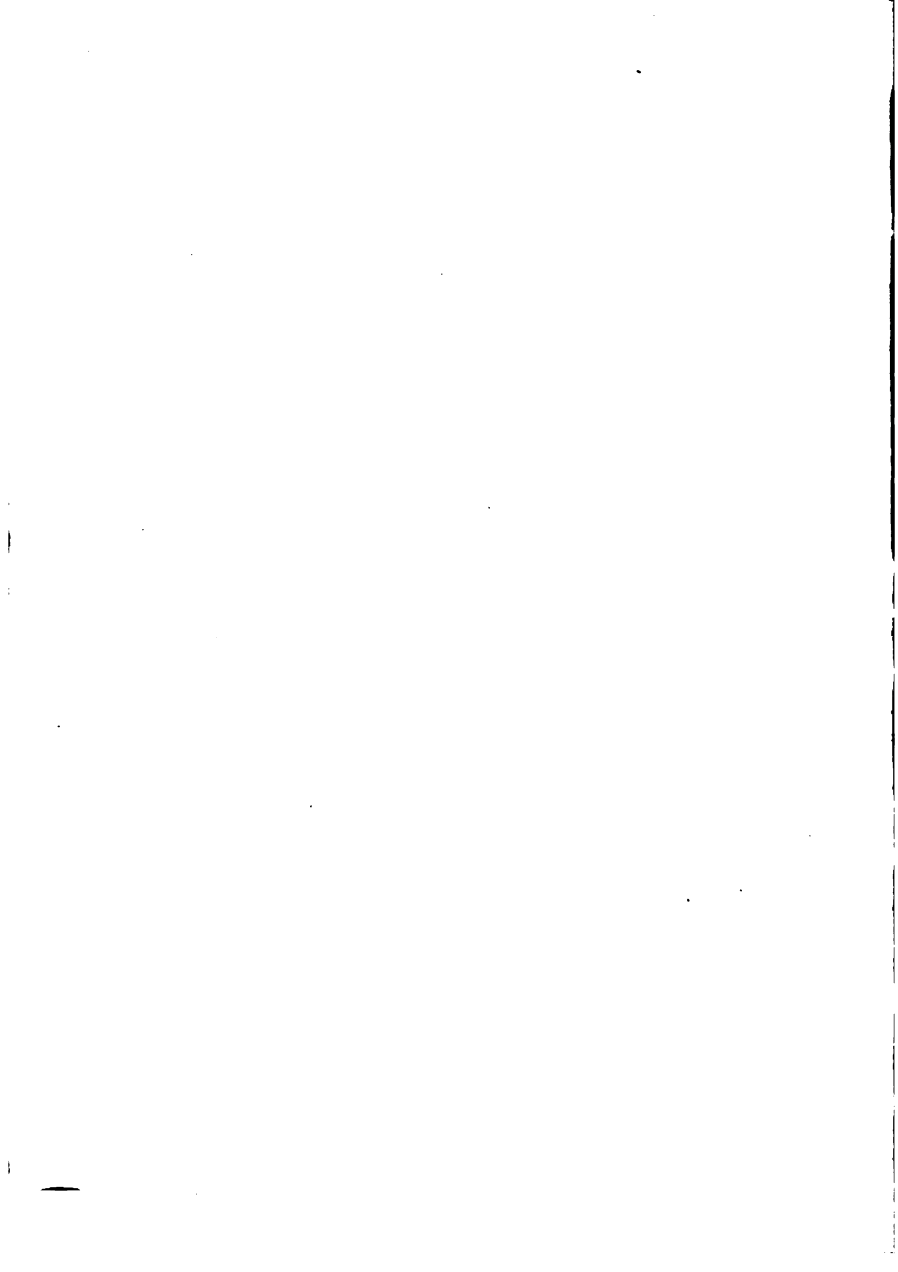
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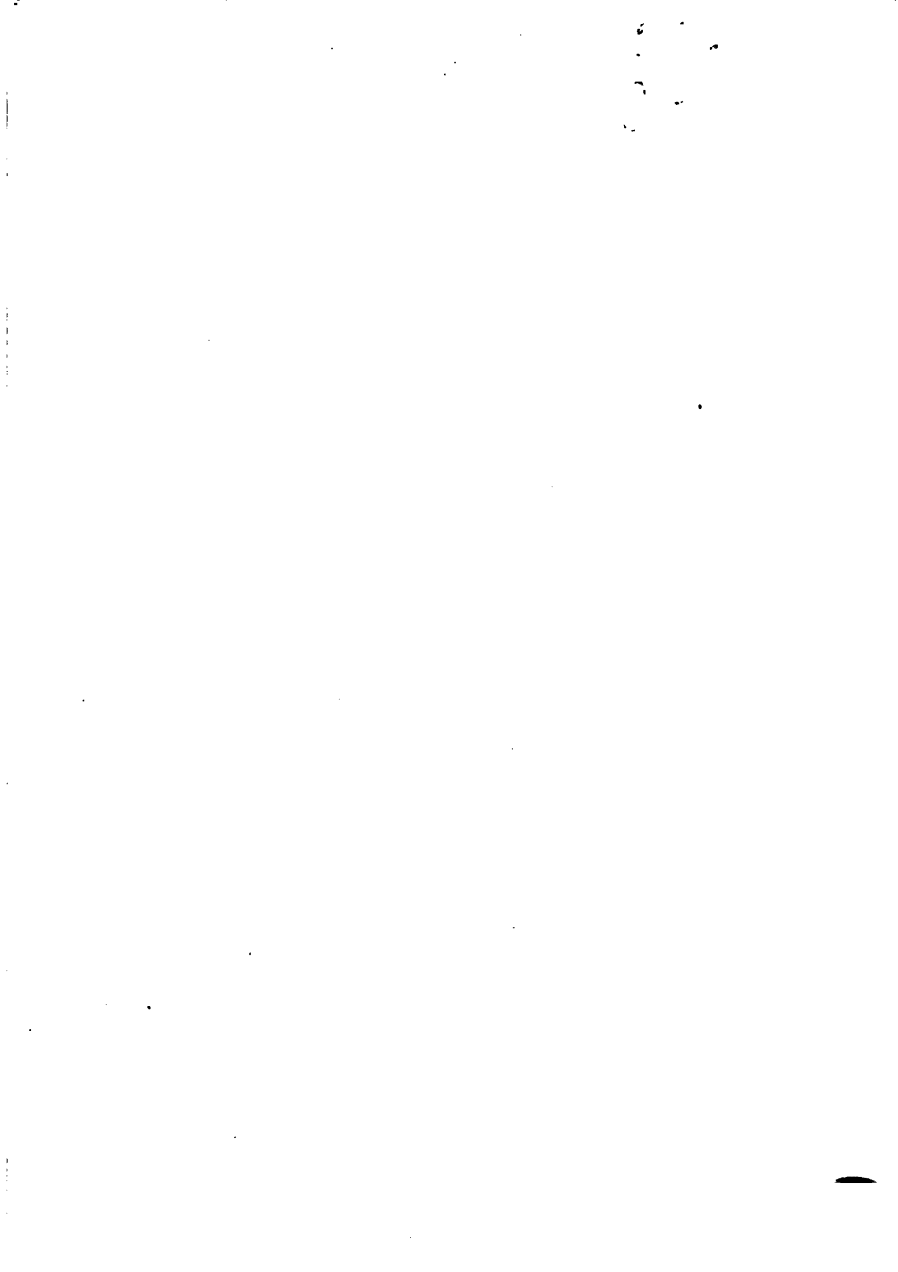


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BENJAMIN D'IRAEI, Earl of Beaconsfield.

(From the Statue by Lord Ronald Gower.)

See "JURISTS AND STATESMEN"

JEWISH ACHIEVEMENT

BY

DR. MENDEL SILBER

RABBI OF THE UNITED HEBREW CONGREGATION
SAINT LOUIS

With an Introduction

BY

ABRAHAM ROSENTHAL

EDITOR

"THE MODERN VIEW"

SAINT LOUIS

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Publisher's Preface

These outlines of Jewish achievement were originally published in a special number of "The Modern View."

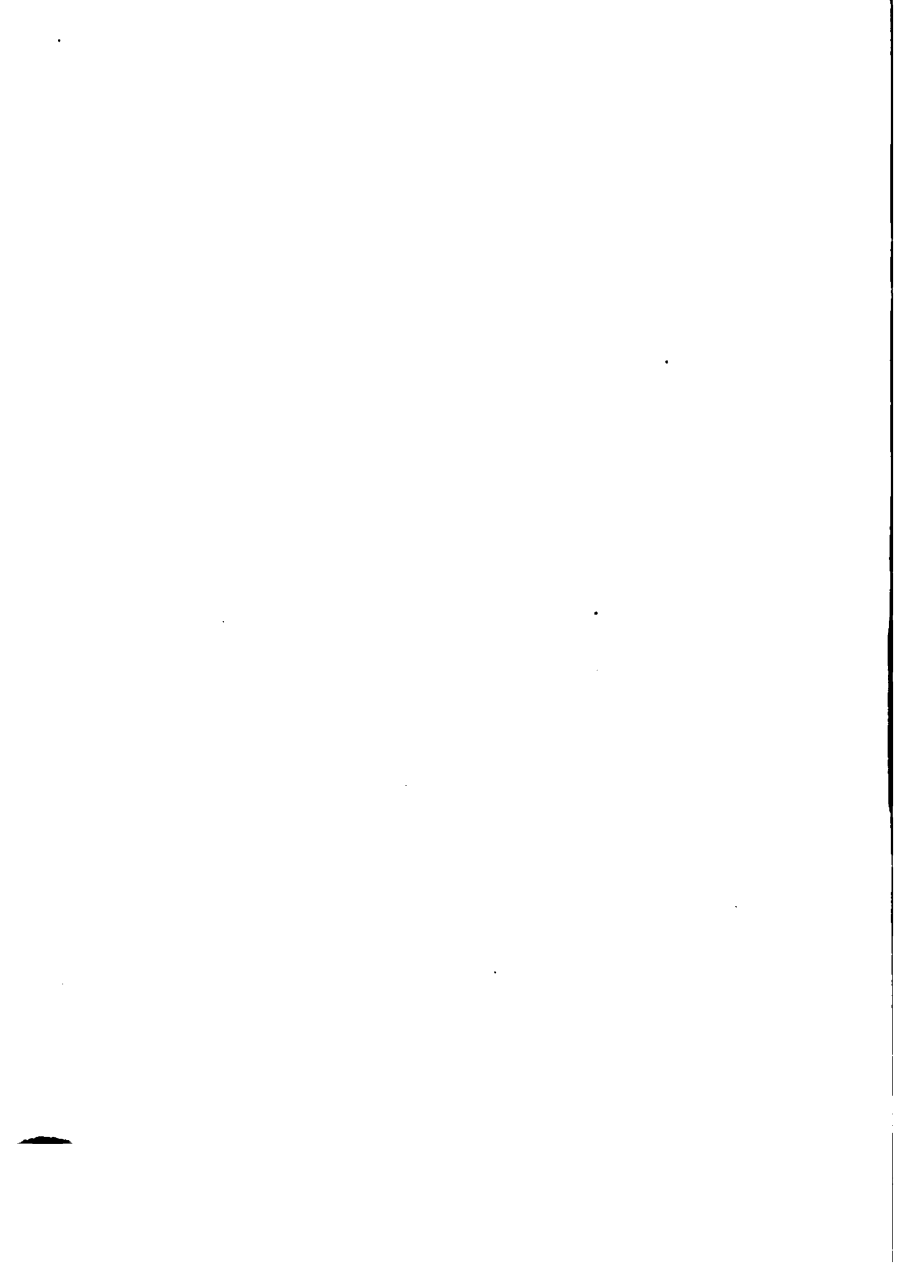
The matter was considered worthy of a permanent form of preservation and is, therefore, now presented in book form for the convenience and benefit of the reading public.

The Jewish people is a living element of our civilization. These sketches are not only an accessible roster of Jewish achievement, but is also an historical and psychological tracing of the causes and conditions that led the Jew to be conspicuous in these fields.

Therefore it is hoped and felt that this little work on a large theme will be of profit and service both to Jew and non-Jew, in that the Jew will naturally feel a desire to know the illustrious service of his kin, and the non-Jew will appreciate the advantage of having a condensed and systematized record from which he can glean information, as to that work the Jew has performed in every field of human endeavor.

In no other existing work will there be found the ready reference that this book affords in placing any pre-eminent Jew or some Jewish contribution to human achievement.

This feature will, the publisher feels, be sufficient to justify its appearance in book form.



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*To Those Who Would Know
and appreciate Jewish Achievement
this book is sincerely inscribed.*

INTRODUCTION

By A. ROSENTHAL
Editor "The Modern View"

"Jewish Achievement" is the title of Dr. Silber's work that is herewith offered to the reader.

The author has sought to glimpse the Jewish geniuses in the realms of art, science, literature and action.

The world has a habit of passing over the obscure great ones who merely do their humble, modest, daily duties well and truly.

The world (meaning all of us) prefers to note and to acclaim to those distinguished men and women whom Providence has endowed with gifts of greatness, mental, moral, creative.

Not altogether senselessly do we render them homage and,

Have they not enlarged the scope of living, its worth, its pleasures and its splendor?

They have increased the possibilities of life; so has the dread of death been by their deeds decreased. For where is Death's sting, if we know man's work lives after him? What innumerable gates to exquisite lands have these great ones not unlocked for all the generations?

In asking Dr. Silber to devote his mental gifts and

wide knowledge to the production of this work, the writer was conscious that there is no distinction of race or faith in letters, science, art or action.

All belong to humanity at large. Yet each people prides itself upon its own, and to remember them, or to know of them, is not only a privilege and duty, but a benefit,—an heritage to be transmitted and increased.

Such knowledge raises one's regard for one's people. To feel kinship to a Spinoza or a Mendelssohn is an incentive to aspire. The knowledge of the achievements recorded of Jewish men in the following pages nourishes effort and fosters emulation.

One peculiar truth appears in this recital of Jewish achievement in all the many fields of human endeavor. ✓ In all their efforts and successes, humanity's welfare, the feeling for progress intellectual, moral, social and physical are everywhere attendant, are present as commanding spirits urging action. ✓

The historical and fateful experiences and vicissitudes, glorious, tragic, romantic, the pains and pangs, the griefs and joys of Jewish faith and fate,—these are the hidden wells and secret springs that drive the Jew on to achievements that benefit humanity.

He will only cease to strive when every goal shall have been gained, and every height shall have been scaled if we can conceive such success to mortal striving.

Achievement will foster, not pride in the one nor envy in the other, but mutual appreciation.

Jew and non-Jew will realize the inseparable correlation of each man's work to all men's work.

Although the series of sketches seem to separate Jewish from human achievement, the distinction is more apparent than real. At every point the contact and merging of Jewish achievement into the general stream is evident, for the Jew cannot separate himself from the human ocean of which he is constituent.

More and more the work of the Jew is today accepted, both as Jewish, but, thanks to progress and civilization, also of men, brother of his brother man. In this fact we rejoice.

The ideal of brotherhood, its nearer approach and final consummation, will be the greatest of all Jewish achievement, the triumph of Jewish prophecy and faith.

AUTHOR'S PREFACE

The purpose of the work is to give in popular style and condensed form the Jewish share in the world's work. Over one thousand names are mentioned.

Omissions were of course inevitable, because of brevity. The author has tried hard, however, to present, at least, the most important representatives in each field. Whenever several names of equal prominence appeared those were chosen whose activities have been devoted

also to particularly Jewish affairs. Otherwise that method has been adopted in each chapter which seemed most serviceable to the purpose.

It is to be hoped that the present work will meet with the approval of the public, as it is probably the only book in which the reader may find a survey of the entire field of Jewish contributions to the world's progress.

The Jewish Encyclopedia does not treat of many of the subjects in special articles. The Encyclopedia mentions the work that different men have accomplished under their names, and some are altogether omitted. Unless the reader perused the twelve bulky volumes he could not, therefore, get even an encyclopædic knowledge of the subjects treated here. Kohut's German work on "Famous Men and Women" contains biographies of some of the men treated here, but, aside from the fact that its two large volumes devote themselves mainly to the modern epoch, its treatment is more or less encyclopædic and makes no attempt at imparting an idea of developments in the various branches. Madison Peters' book, "Justice to the Jew," has also touched on some of the subjects, but has done no more.

Hence, the author feels that the present presentation will be considered neither superfluous nor a mere repetition of what has already been said or done.

I

Jewish Agriculturists



FEW months ago a "Jewish Farmers' Fair" was held in New York City, and has been spoken of as a "revelation." An exhibit of fruit, grain and vegetables of every description, all raised by Jewish farmers, came in the nature of a surprise to the thousands who viewed it. Never before had such a spectacle been presented to the public. Books and things, yes, the products of Jewish brain, are expected at exhibits; but grains and vegetables, the products of Jewish brawn, no one expected to see these exhibited or displayed.

Yet, while that farmers' fair, the first one ever held, may have tended greatly to dispel the popular notion that Jew and farmer are incompatible terms, it is sad to reflect that Jewish capability along the lines of agriculture should have been a matter of doubt and denial. There is, perhaps, no people that might be so truly termed "agricultural" as Israel. The moral significance of husbandry, which has not been understood by other peoples until recent years, was already grasped and taught by the Jews in Biblical and post-

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Biblical times. While in Greece and Rome the cultivation of the soil was not deemed worthy of a freeman's time and was, therefore, largely left in the hands of slaves, while the leading thinkers of antiquity, Plato and Aristotle (Plutarch's *Life of Lycurgus*, I:iv), held that no citizenship should be granted to the tiller of the soil, the Jew traced his tradition of patriarchs and prophets, of leaders and lawgivers, to agriculturists. The Mosaic code is intimately and inseparably bound up with the farmer's life. The visions of the prophets center in a return to the soil. The Bible in its commandatory and prohibitory laws, in its threats and promises, in its curses and blessings, has primarily a pastoral people in view.

The love for agriculture thus ingrained in the Jew by teaching and tradition was increased and intensified in Talmudic times, when some of the academies were closed during the harvest months and many of the leading rabbis divided their time between tilling the soil and teaching the Scriptures. The most prominent teachers of that period, like the Rabbis Eliezer, Eliezer ben Hyrkanos, Eliezer ben Azariah, Judah ben Shamua, Simon of Mizpa, Gamliel, Ishmael, Samuel, Huna, Abaya, Rabba, Papa, and others, are known to have plowed on their farms and preached to their flocks with equal and eager conscientiousness.

When later on unkindly conditions compelled him

to abandon his pet occupation, not that agriculture had assumed a higher dignity among the nations, but because even this low labor was considered too good for the Jew, it was with regret and reluctance that he took to trading. But, though he had been deprived of the means of farming, his desire for it did not diminish nor his skill cease. He still hoped and hungered for it; his codifiers still outlined the laws belonging to land; in his prayers he included the permission to plow and plant in peace; in his festivals he again lived his former life of the farmer.

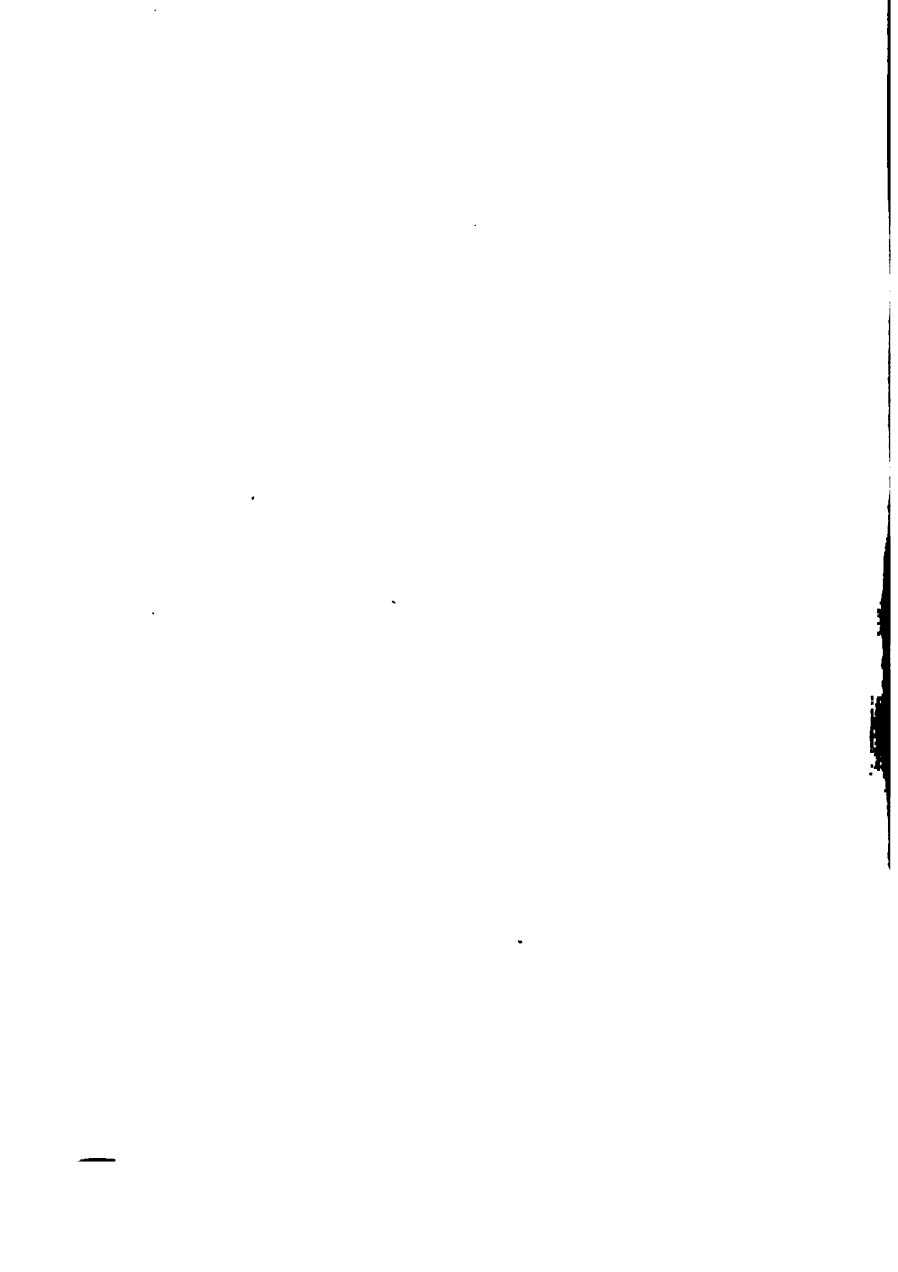
And the Jew did also more than merely think and speak of farming, simply yearn and wish, pray and hope for agricultural life. Regardless of restrictions, many found ways and means to engage in these pursuits of preference. In the early middle ages he produced most of the wine that was exported from Southern France, Italy and Portugal, while in Spain he was indeed the chief agriculturist, planting, among other things, mulberry trees and developing an immense silk industry. That the numerous expulsions and exploitations of the Jew only too often succeeded in robbing him of this labor of love, goes without saying. But in Oriental countries, where money-lending, merchandise, and migration have been less enforced upon him, he has always adhered to husbandry. So constant and conscientious, in fact, have his agricultural pur-

suits been in those countries, that in Abyssinia and Koordistan, where the Jews have always engaged in farming, the old Biblical law of leaving "the corners of the fields and vineyards to the widow and the orphans" has been preserved and practiced to this day.

A still clearer idea may be gained of the Jews' knack and knowledge of agriculture from the fact that in Russia, where it is not over a century since farming was in any way made possible and permissible for the Jew, in spite also of the many obstacles that have so often been placed in his path, there are some three hundred Jewish colonies in which over one hundred thousand of our people earn their bread by "the sweat of their brow." Equally important is it that in Palestine where Jewish colonization has only been carried on for one generation, we have thirty-four colonies which send their products all over the world. Of still more recent origin, dating in fact but a few years back, is the Jewish colonization in Argentine and Canada, where, despite the destructive processes of drought and famine in the former and the exorbitant prices of implements in the latter, some ten thousand agriculturists are today settled, quite comfortable, and are fairly prosperous.

The best proof, however, of the Jew's aptitude and achievement along the lines of agriculture is furnished by his history in this country. Already in the six-

teenth century he was here among the pioneers of agriculture. While one, Louis de Torres, introduced tobacco into use for civilized mankind, others transplanted the sugar-cane from Madeira to Brazil, where the sugar industry was for a long time left entirely in their hands. By the Jew was imported the vine and silk culture from Portugal to America, while he also engaged in the production of indigo, rice, corn and tobacco, and was in many parts of the South the sole owner and operator of cotton plantations. And, although colonization on a large scale was not possible or practicable in this country on account of the comparatively small Jewish population, since 1881, when the first great influx of Jewish immigrants fleeing from Russian barbarism and bestiality was received hospitably on our shores, Jewish colonies have sprung up in practically every State of the Union, all of which exhibit clearly and unmistakably the Jew's inherited love and longing for agriculture.

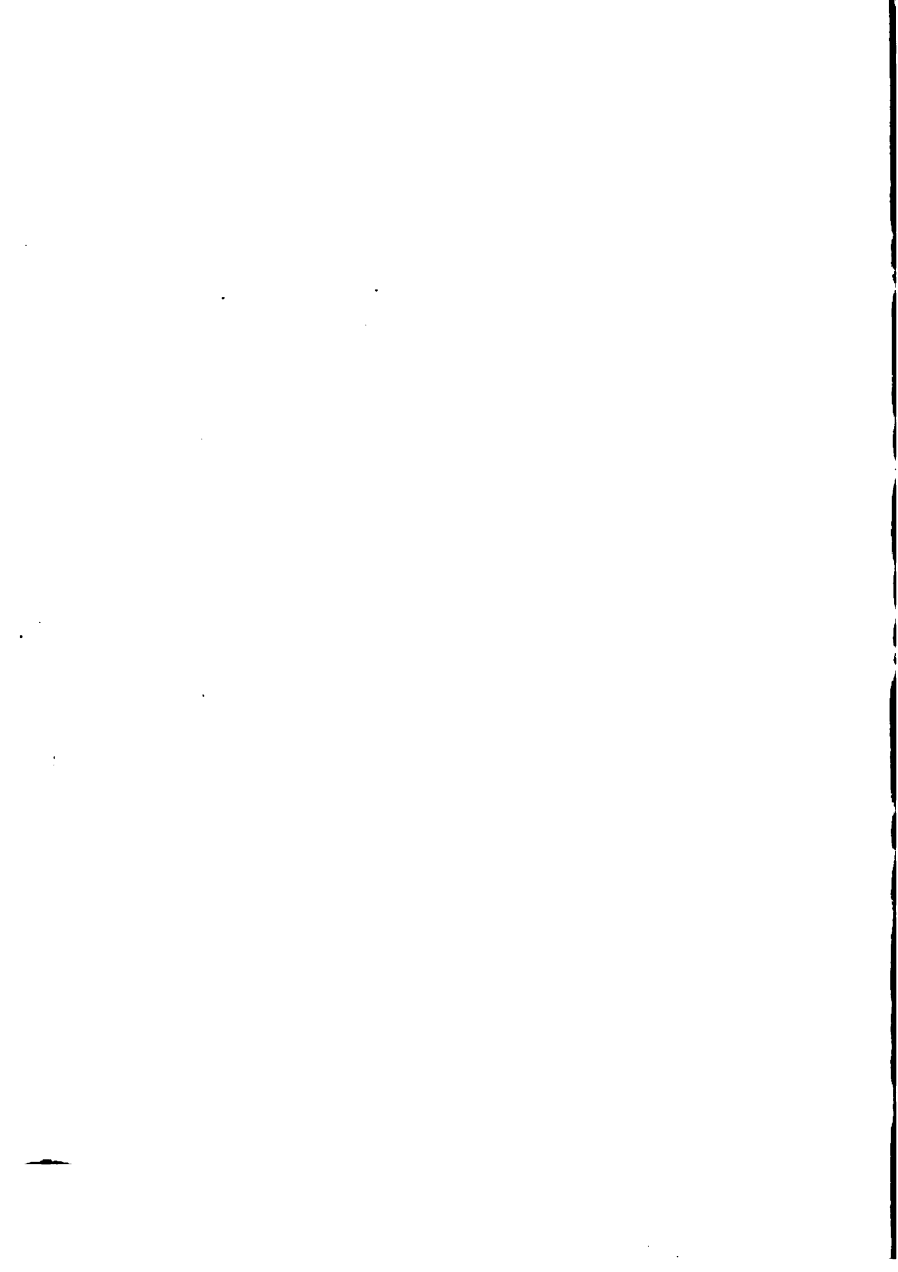




PALESTINE COLONISTS

See "JEWISH AGRICULTURISTS"

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II

Jurists and Statesmen



INDIVIDUALS among the Jews have always been found to make the pursuit of some subject or another their special occupation. But the one thing that has occupied the entire people from the time of Moses to the present era is Law. Law is the name applied to the Scriptures, Law marks the debates and discourses of the Talmudists. Law was the theme of every commentator and codifier. The bulk of Hebrew literature consists of law, and the practices of Jewish life are circumscribed by law. Throughout the ages law was studied, taught and lived.

This fully explains why the Jew, as soon as he was allowed to practice as jurist, became a leader in law. For prominent he certainly did become in the legal profession. Gustav E. Bedarrides was the honorary president of the Court of Cassation, the most powerful legal institution in France, and president of the Royal Council, while another Bedarrides, Jassuda, was counsel-general of the department Bouche-du-Rhone, and his works are still considered as those of a leading

legal authority in France. The names of Eduard Gans, Jacob Friedrich Behrend, Levin Goldschmidt, Ferdinand Frensdorff, Friedrich Julius Stahl, Eduard Hitzig, Herman Staub, and Heinrich Wiener are, among other Jewish jurists, inseparably bound up with the civil and criminal codes of the German Empire. Austria counts among its greatest attorneys Karl Samuel Gruenhut (born in Hungary) and Max Neuda, while in the kingdom of the Czar there is no lawyer more brilliant nor more eloquent than Serebrenik, and in this country William A. Cohen of New York, Meyer Sulzberger of Philadelphia, and the late Louis N. Dembitz of Louisville might head the list of the many acknowledged masters in the principle and practice of law, while Judah P. Benjamin's name is inscribed on the roll of honor both here and in England.

The same qualities that enabled the Jew to rise rapidly in the legal profession also secured for him a leading role in the affairs of state. His "most distinguished intelligence and capacity for administrative functions," which were averred by Bismarck, made him a strong factor in politics, wherever merit and patriotism counted for more than malice and prejudice. Thus for several centuries we find one Jew after another filling the highest positions in the Spanish courts. In fact, at the very time of the Jewish expulsion from Spain, Don Isaac Abarbanel, the me-

dieval Jeremiah, who became a voluntary exile in order to share the sad lot of his people, was treasurer to Ferdinand and Isabella. In modern times the Jewish aspirant in politics had at first to overcome many difficulties and to conquer innumerable obstacles before he could devote his prudence and powers to the services of his country. Yet, here as in other fields of labor, once he was permitted to take a hand in politics it did not require many years for him to be recognized as a great worker. So it happened that, although it is less than a century that the Jew has in any way been allowed to hold political office in modern Europe, he has nevertheless furnished there a number of the most prominent statesmen. England had not only her Benjamin Disraeli, premier of Great Britain, and in his time a controlling force in the affairs of all Europe, but also her barons and baronets, as Moses Montefiore, and the different Rothschilds; her peers, as the Earl of Beaconsfield, Lord Herschell, and Lord Pirbright; her parliament members, as the Rothschilds, the Goldsmids, Simon, Cohen, Jessel, Woolf, Solomons, and a number of others; her Lord Mayors, which office was filled at different times in London alone by five Jews, all men of sterling worth and supreme value to the British empire.

In connection with Great Britain, it might also be pointed out that in Australia, where the Jewish popu-

lation is no more than one-half per cent, there have been a number of Jewish state officials, as Henry Emanuel Cohen, Minister of Justice; Jacob and Joseph Montefiore, V. L. Solomon, Bendigo Lazarus, Nathaniel Levi, C. L. Davies, Isaac A. Isaacs, Premier and Attorney-General; David Fink, Sir Julian Solomans, Sir Saul Samuel, Sir Robert Vogel, and others.

In France the Jew has played a very prominent part in politics almost from the beginning of the nineteenth century. Adolph Cremieux was Minister of Justice, Achille Fould and Michel Goudchaux, Ministers of Finance; David Raynal, Minister of the Interior. Even Portugal has a Jewish lord in Edward Cohen, while in Denmark, Dr. Edward Brandes has recently been appointed Minister of Finance, and Sweden counts among its most efficient and popular politicians Gemmy Rubenson, Police President at Stockholm. In Holland Moses Godefroi was, and E. E. Van Raalte is, Minister of Justice. Hungary reveres the name of Edward Horn, Royal Secretary of Hungary, and Austria has had a number of great statesmen, of whom I shall only mention the most prominent, namely, Joshua (Julius Anton) Glaser, Ignatz Kuranda and Joseph Unger.

In Italy, the only European country that is free from anti-Semitism, and whose capital is at the present time under the mayoralty of a Jew, Ernest Nathan,

Jewish statesmen have for half a century had a leading role. Luigi Luzzatti, the present Italian Premier, occupied the position of Minister of Finance and Commerce, as did also Isaac Maurogonato and Leone Wollemborg. In all Europe the greatest number of Jewish statesmen is undoubtedly to be met with in Germany. But it must be said here that unlike many of their English, Italian and French brethren, these are often compelled to embrace, nominally at least, Christianity before serving their country in positions of distinction and dignity. Yet this is by no means true of all of them. Moritz Ellstaetter, Minister of Finance in the Grand Duchy of Baden; Gabriel Riesser, Minister of State; Max Hirsch, as well as the immortal Lasker, were great men and good Jews at the same time. And the number of those in court and parliament in the House of Deputies or in the Diet whose genius was great as their Jewishness was small, is exceedingly large. In this connection I may also say that it speaks rather well for some of our German brethren in high places to find them espousing the cause of the common people, as was the case with Edward Lasker, Ferdinand Lasalle, Karl Marx (originally Mordecai), Adolph Fischhof and their like.

In concluding this chapter on "Jewish Jurists and Statesmen," I will simply add with regard to this country, that here, as was evident from the appointment

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of Mr. Oscar Straus as Secretary of Commerce and Labor, and from the hundreds of Jewish representatives in our municipal, state and national governments, the Jewish genius has most strikingly shown itself and will, no doubt, still more so show itself as the years go on. It must not be supposed, however, that the Jewish statesman in America has already occupied higher positions than anywhere else in the world. This assertion is sometimes made by enthusiasts, but it is not quite true. There is one instance of a Jewish Dictator, Danielle Manin, in Venice, where two monuments tell the story of his patriotism, and another, if tradition may be believed, of a Jewish King, Saul Wahl of Brest Litovsk, who for a very short time was King of Poland.

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III

Painters and Sculptors



THE story is told somewhere of an eminent painter who was asked what he mixed his colors with to produce so extraordinary an effect, and his reply was, "I mix them with brains, sir." In a serious sense this anecdote applies to the Jew with regard to the part he has played in painting and sculpture. Many causes, throughout his history, conspired to set aside his ambitions, if he had such, and to nullify his efforts, if he made them, to develop along these lines of art. To begin with, he has always lacked the long leisure and luxury, which are generally regarded as necessary antecedents to art. But even if his peculiarity was to show itself in this, as in many other respects, enabling him to accomplish a task under conditions which for anyone else and to all human calculations are inadequate, his own religious precepts prevented such a possibility, more especially in the way of sculpture. Moreover, the themes treated by painter and sculptor were, in antiquity, pre-eminently and in the middle ages exclusively religious in character, idolatrous in ancient

times and Christian in medieval times, which at once precluded Jewish participation.

But even though the Jew did not during those many centuries have the liberty nor the license to "mix the colors" or to chisel the marble, he had all the while been storing up "brains" for future use. And when, in the nineteenth century, after the humanitarianism of the nations had given him a little breathing space and the humanism of Europe had extended the domain of art to all objects of man's concern, he was enabled to occupy himself with these branches of art, he rapidly rose to a place of dignity and distinction among his brothers of that profession. So marvelous has, in fact, the rapid rise of Jews in painting and sculpture been that an enumeration of all those who have established for themselves a high reputation in these fields, or even the most prominent among them, would by far transcend the scope of this article. No less than one hundred and fifty Jewish names may be traced in the various works on painting and sculpture, and, while one would look in vain for a Jew in Vasari's "Dictionary of Painters and Sculptors," which is a standard work published over three centuries ago, there is hardly a work on the subject published recently but what it contains a dozen or more illustrious names of Jewish origin. Nor are there many large and complete galleries that do not contain a

pathetic painting or a pleasing portrait by a Jewish master.

Who has, for instance, studied to some extent the modern masters of the Dutch school without paying a high tribute to the genuine simplicity, the sober and realistic representation, and the masterful technique. or the fine treatment of half-light, the freedom in drawing, and the surpassing understanding of values of Joseph (Josef) Israels? Who can view his "Alone in the World" without being moved by the touching and truthful theme the picture represents? It does not even require much knowledge of art to recognize at once the gloomy chamber of a simple Holland peasant house, where the owner sits on the bed beside the dead body of his life-long companion. A single glance at the scene conveys convincingly the thought that final peace has settled over the features of the woman whose sufferings are now ended. At the same time, the picture of the man beside her shows with striking clearness the cheerless face of the bereaved husband who must now, "alone in the world," bear his heavy and pressing burdens and, stolidly gazing towards the floor, expresses his unspeakable grief by his weary attitude of sombre hopelessness.

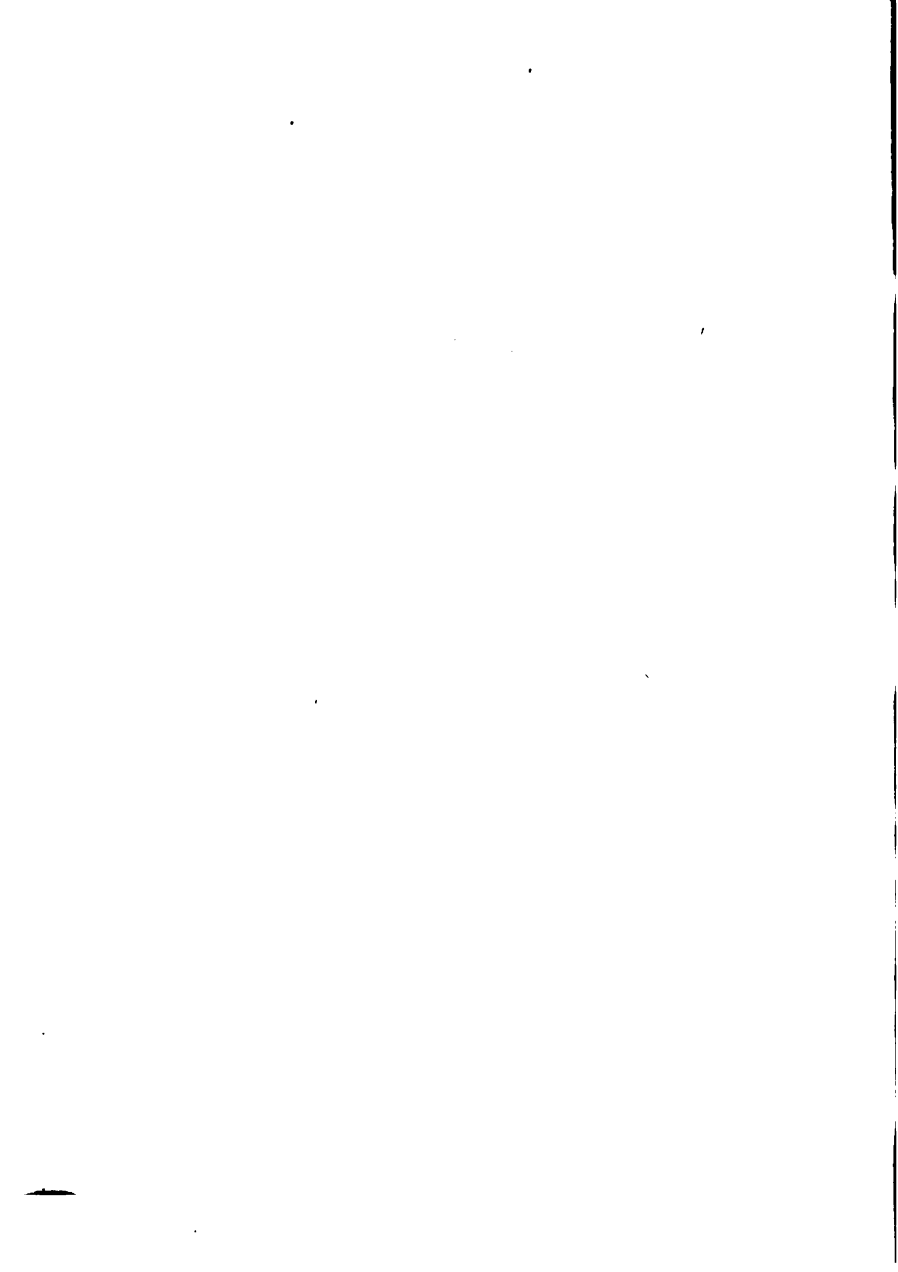
Nor is the pathetic, the age-long inheritance of the Jew, the only kind that has received masterly representation through a son of Israel. Thus the simple

scenes of country life by Max Liebermann, the child studies by Leopold Horowitz, the treatment of historical themes by Edward Bendeman, the elegant portrait painting of Max Kahn, the landscape reproductions of Felix Possart and, finally, the superb representation of Jewish life itself by Moritz Oppenheim, Lesser Ury, Veit, Kaufman and Lilien fully attest to the breadth and depth of the Jewish genius in painting.

To what degree the Jewish aptitude for sculpture has become evident we need but consider the career of Mark Antocolski. It hardly requires a deep student or a very keen observer to realize that for a Jew in Russia to be awarded medals and prizes for his sculptural work, to have one of his statues purchased and placed in the Imperial garden by order of the Czar, and to be described by the leading Russian art-critic (Stasov) as "the greatest sculptor of our age," it not only presupposes unusual talent, but genius in the highest degree. If we then also remember that besides Antocolski there are at least four other Jewish sculptors in Russia, Bernstamm, Bernstein (Director of the Paris museum), Barami, and Guenzburg, who, with all the obstacles and in spite of the unwillingness prevalent in that benighted land to admit Jewish merit, have received the highest recognition on the part of prince and populace, it will not surprise us to find

honored and acknowledged Jewish representatives of the plastic art in every country.

Thus, to mention only one in each case, France counts among its first sculptors Adam Salomon, of Hungary we have Jacob Guttman who, it may be remarked by the way, as a staunch Jew was somewhat nettled to receive an order from an equally staunch Jew, the Baron de Rothschild, to produce a bust of Pope Pius IX, which he did to the greatest satisfaction and pleasure of the Pontiff. The Austrian Max Klein, the German Sussmann-Hellborn, the Belgian Charles Samuel, the Galician Alfred Nossig, and, finally, our countrymen, Isidore Konti, of New York, and Moses J. Ezekiel, of Virginia, are all great artists whose names need only be mentioned to prove conclusively that the Jew is well able to stand his ground even in this latest of his occupations, albeit his neighbors have had a start of many centuries.



IV

Composers and Players



WITH a thorough knowledge of the racial and traditional history and development of our people, strengthened and supported by a fine and firm grasp of its character, George Eliot has hinted at the exceptional musical ability and temperament of the Jew, by representing two scions of the race, Klesmer and Mirah in "Daniel Deronda" as exquisite musicians. For, if in other fields of art his achievements are only of recent date, in this "universal language of the heart and soul" the Jew is to be classed among both the earliest and greatest of the world. The cultivation of it, which a hostile world could not prevent and his own laws did not prohibit, nor his checkered career preclude, has been carried on by him uninterruptedly from the Davidic dynasty, through the Prophetic periods and Temple times, in the Synagogue service and family feast, to our own age when we find him among the foremost composers and performers.

The material in this field is, in fact, so rich that an exhaustive study of the subject would fill a volume and the mere list of names would far transcend the scope

of one article. Even to give the most prominent and modern masters would necessitate much omission and compel curtness. There is literally speaking not a country that has not produced such nor an instrument that has not found the highest and most excellent expression through Jewish masters. Mendelssohn and Meyerbeer, Halevy and Hiller, Benedict and Bizet, Bruch and Bruell, Kahn, Cowen, Moscheles and Moszkowski, Offenbach and Ochs, Jadassohn, Lassen, Goldmark, and Schulhoff, are today household words with every student of famous composers and fine compositions, to the same degree of intimacy as the great Rubinstein, whose face and features at once give evidence of genius and strength.

Nor are the Jewish performers less numerous or less notorious than the composers. Hardly has the violin ever evinced a more perfect willingness to be wielded by a human hand than under the magic mastery of Joseph Joachim. That Henri Wieniawski, whose technique has long been acknowledged to have excelled that of all other violin artists of the nineteenth century, must be placed beside the great Joachim everybody knows. It may not be so generally known, however, that Wieniawski's end was a tragical one, he being obliged to breathe his last, destitute and neglected, in a Moscow hospital, but six years after, in the com-

pany of Rubinstein, his playing stirred this country to the highest pitch of enthusiastic admiration.

To realize what fine seconds these two masters have found among their own people we need but mention the galaxy of glorious names by which each of these is surrounded in his country. Countrymen of Joachim, as Leopold Auer, Jacob Gruen, Mishka Hauser, as well as Hubay, Remenyi, Nachez, and Singer have contributed not a little to make Hungary the land of wine also the home of song and music. Adolph Brodsky, on the other hand, Isidor Lotto, Charles Gregorowitsch, Sergei, Rachmaninoff, Mischa Ellman, and a number of others, too many to name, are the honored friends and countrymen of the Russo-Polish Jewish genius.

In other countries we find among the most eminent violin virtuosos Heinrich Wilhelm Ernst, "the German Paganini," who on one occasion canceled a very flattering and profitable engagement at the court of the Czar because on his way there he was, at Warsaw, charged a "Jew tax." Gustav Hollaender is another very prominent name among the German masters of the violin, while in Bohemia we have Ferdinand Laub, in Austria Edward Rappolli and the famous musical prodigy, Bonislaw Hubermann, and in Romania, Arnold Rose.

Performers who have achieved greatness on other

instruments are no less numerous, the piano, of course, counting the largest number of leaders. Yet the violin-cello, too, has won triumphs for many a Jewish artist. Thus we find Carl Davidow, Heinrich Gruenfeld, David Popper, Philip Roth, Joseph Sulzer (son of the great Vienna cantor), and Louis Blumenberg among the very first performers on this instrument, while Bachrich has won many a laurel on his viola, as did the Lewy brothers on the cornet, Parish-Alvers on the harp and Michael Joseph Gusikow on his own invented wood and straw violin from which he extracted his own, untutored, compositions in a manner that brought him the homage of the noblemen and notables of all Europe.

As stated before, the piano has found representation in any number of Jewish geniuses. Joseph (the younger brother of the famous composer) Rubinstein, Moritz Rosenthal, George Liebling, Joseph Hoffman (whose Jewish descent is very probable, though not fully ascertained), Karl Tausig, Joseph Wieniawski, Arthur Friedheim, Anton Door, Fischhof, Herz, and Gruenfeld, not to speak of Mme. Bloomfield-Zeissler, Osip Gabrilowitsch (son-in-law of the humorist, Mark Twain), Lewin and the Damrosches (Leopold and Walter), whom most or many of us have had an opportunity of hearing and judging for ourselves, are but the tower-



ANTON RUBENSTEIN

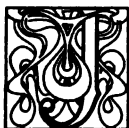
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ing trees in the immense forest of lower but equally imposing plants.

From this brief and, of necessity, not wholly adequate review of the Jew's achievement in the field of music, his place of importance in this branch of art becomes at once clear. And we need not be surprised to find him a born leader in music. When we realize how closely allied music is to religion, both sending their roots deep down into the opaque structure of subconscious intelligence, making of the two natural associates, if not (as archaeologists claim) religion must be looked upon as the parent of music, we should really expect to find the Jew playing a most pre-eminent part in the one as in the other.

V

Jewish Actors



JEWISH achievement in the histrionic art must not be looked for before the modern era. Except for the Song of Songs and the the Book of Job, which scholars are inclined to regard as dramas, there is only one play "The Exodus," written by an Alexandrian Jew named Ezekiel, about 2100 years ago. And there is good reason why the Jew of antiquity could not engage in dramatic work, not even after this art had reached a high stage of development among the Greeks. The drama could very well fall in with the philosophy of life of the Greeks, but not with that of the Jew. "Fate" or "chance" which form an essential and indispensable element in the Greek drama could easily be accommodated in polytheistic Hellenism, but never in monotheistic Judaism where divine providence and not blind chance guides and governs the affairs of men.

In medieval times the only plays that were produced were Christological in character, after the fashion of the "Passion Play" that is still presented periodically in Switzerland. In plays of such a nature, it goes with-

out saying, the Jew could not participate and would not if he could. As soon, however, as the essential element of the drama became modified and its realm extended, the dramatic genius of the Jew began to show itself. Thus we have the "Yesod Olam," a drama written in Hebrew by Moses Zacuto in the first half of the seventeenth century, followed by some fifty other original plays in the "sacred tongue." The number of plays translated or adapted into the Hebrew language, the first of which dates back to 1770, is equally large, if not larger. Of the Yiddish drama, the first of which, "Mechirath Yoseph," was published in 1711, but little need be said. It is for the most part of a poor quality and contains but little originality, although Goldfaden, towards the last quarter of the nineteenth century, greatly elevated it and paved the way for some good actors to show art in its execution.

In the nineteenth century, when the effects of the Jewish emancipation became visible in so many different ways, multitudes suddenly found themselves admiring and applauding the art of histrionic expression in the shape of a Jew or a Jewess. Many plays, as has already been mentioned, had at that time been written by Jews. From the writing to the acting of a play is but one step. This step the Jew now decided to take and swung himself, to use a theatrical term, across the footlights with such gentility and grace that

he at once became a very prominent figure on the stage.

Lest, however, anyone, being much at home in the highways and byways of philosophy and psychology and therefore given to inquiry into cause and effect, the "how" and "why" of every phenomenon, should marvel at the anomalous rise of the Jew and retain an incredulous attitude to the end of this chapter, I will say that the Jew did not take up this work without long schooling and thorough preparation. Throughout the ages the world had been training the Jew for the theatre. The essential qualities in an actor are a mobile disposition, a high degree of susceptibility to sense-impression, keen observation and the ability to inhibit or exhibit strong emotions. Now, the world has taken care that the Jew should in an eminent degree acquire all these qualities. The age-long persecution of the Jew has done much to mollify the proverbial stiff-neckedness of his disposition. The constant fear in which he had been held for centuries rendered him extremely susceptible to sense-impressions. His dire stress and continual wanderings made of him a keen observer of men and a deep student of human nature, while the treatment he had so long received at the hand of hostility gave him equal opportunity both of repressing and expressing the most nerve-wrecking and heart-rending emotions. In this way it came about that as soon as he had made his way to the stage he found

himself exceedingly well fitted for it, and the world acknowledged, approved and accepted his fitness.

But it must not be supposed that the players themselves had ever thus analyzed their own inherent or acquired powers and arrived at the conclusion that they must choose the stage as their career. On the contrary, many of the most prominent players had at first not even suspected their great giftedness and embraced altogether different callings, until their inborn art exerted itself with irresistible force. Thus, for instance, Adolph Sonnenthal, who, like Sir Henry Irving, was raised to the rank of nobility as a token of his unexcelled attainments, and has for half a century been the idolized artist on the German stage, had at first been a tailor's apprentice. Bogumil Dawison, whose original name was Davidsohn, and who has been nicknamed "the German Garrick," had held a clerical office at Warsaw, until his talents and temperament were accidentally discovered by a Polish actor who helped him on to the stage. It was, by the way, this same actor, Dawison, who later, after his fame had spread far and wide, recognized Sonnenthal's true talents and inspired and instructed him in the art of acting. Other examples are Albert Nieman, who had been a locksmith, Siegwart Friedman, Ernst Possart, Maximilian Ludwig and Moritz Rott, who started out as merchants, while Ludwig Barnay, the founder of the

"Association of German Stage Folk," marched immediately from the mason's to the stage boards. Even the great Rachel, to whom Drayton's lines could be aptly applied, "Queens hereafter might be glad to live upon the alms of her superfluous praise," and whose supremacy on the French stage during the first half of the nineteenth century has only been approached by Sarah Bernhardt (originally Rosine Bernard), the queen of French actresses in the second half of the century, would, had she continued in her former occupation, have been lost to the world of art.

Other modern representatives of the Jewish genius in the histrionic profession are so numerous and also so well known, that only a few have to be mentioned, as Anton Ascher, Ludwig Chronegk, Dessoir, Jaffe, Jermann, Kadelberg, Loewe, Robert, Teller, Thomas, not omitting David Warfield, Bertha Kalich, and Jacob Adler in this country, to conjure up an interminable list of notorious names, famous in every kind and condition of the actor's art.

VI

Jewish Architects



ROF. Charles Robert Cockerell, an eminent British authority on architecture, in a lecture published in the "Athenaeum" of January 12, 1843, ascribes to the Jew the invention of scientific architecture and voices the opinion, shared by many other authorities, that classical antiquity was indebted to the Temple of Solomon for the principles and many of the details of the art. This distinction may and may not rightfully belong to the Jew. Some scholars support the claim while others deny it. But though the ancient Jew's originality in architecture may be a matter of discussion, his occupation and accomplishment in this line has not and cannot be doubted. The tabernacle built in the wilderness, as described in the Bible, is a simple but splendid example of his very early application to the art. Another evidence of the Jewish genius in architecture is furnished by the Temple of Solomon, erected on Mount Moriah at Jerusalem, and patterned after the tent Temple of the desert. In connection with this Temple there were also wells, bridges, aqueducts, viaducts and

canals, all of which required great architectural skill in their construction. Significant also as expressions of architectural art are the palatial structures of Solomon and the subsequent kings, especially those belonging to Herod (the palace of David having been constructed with the assistance of Tyrian workmen), and the numerous monuments erected at divers places and different times, as well as the wall around the city.

That throughout the middle ages Jewish architecture could only be applied to the synagogue hardly needs the telling. The dwellings of the medieval Jew were, as can readily be imagined, of a humble nature and in the erection of non-Jewish buildings or public structures he was not allowed to participate. But in modern times we again find the Jewish architect occupying a prominent place in the profession. Max Fleischer, an Austrian architect whose service in the construction of the Vienna city hall was awarded by the emperor with an order and whose bust was placed at the entrance to the city hall in recognition of his work, is as fine an artist as he is a strong force in the Jewish community. G. H. F. Hitzig, for six years president of the Berlin Art Academy, who built the Berlin Stock Exchange, the German National Bank of Berlin, the Reichsheims orphan asylum, the polytechnical school at Charlottenburg and a large number of monuments, was of Jewish descent. Still more illus-

trative of our purpose is the career of the late Galician architect (in Vienna), Oscar Marmorek. This artist, the chief architect of the Vienna musical and other expositions, has always taken such an interest in the affairs of his people that he has been a very important figure in the Zionist movement. To the same class belong also Wilhelm Stiasny (Hungarian by birth), one of Austria's greatest architects and at the same time a most active member of the Jewish community, and Richard Wolffenstein, an indefatigable worker in the Berlin community and an accomplished architect of the first order.

The counterparts of these men who have in many instances gained not only national, but international reputation are met with in every country. Thus Frederick William Marcks, of Australia, George J. Basevi (an uncle of Benjamin Disraeli) among the English, the chief architect of the city of Lyon, Abraham Hirsch and Erich Ullman, of Paris, among the French, Marco Treves in Italy and Emil Edward of Rothstein in Sweden, are a few among the many Jewish names that have proved a benefit to the profession and a credit to their people.

In this country, where the Jewish genius can expand without hindrance or interference, we have a large number of Jewish architects, some of whom are too well known to need mention. Henry Fernbach, Leo-

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pold Eidlitz, Arnold W. Bruner, Dankman Adler, and Charles H. Israels are the most prominent Jewish names among those whose works are indestructible monuments to the mastery of architecture in this land of liberty.

VII

Jewish Singers



It would indeed appear strange, were we not to find excellent singers among the people that had already in earliest times cultivated the art to a degree that made it possible for four thousand singers to be employed in the Temple service. The song, in fact, was very much used by the Jew in ancient times, as may be seen from the numerous songs in the Bible as well as from the account of the festivals and celebrations which were always accompanied by singing. And though after the destruction of the Temple and throughout the diaspora the Jew was naturally more given to "saying selichoth" (solemn memorial prayers) than to "singing the song of the supreme on a strange soil," yet, in modern times, as soon as he was allowed to breathe a purer air and to see a brighter light, the harmonious sounds of Jewish song again ascended heavenward. It is from the nineteenth century on, therefore, that we have renowned representatives among the Jews of both sacred and secular songs.

Thus, while Solomon Sulzer, the Vienna cantor,

Louis Lewandowski, in Berlin, and S. Naumbourg, cantor in Paris, were engaged in attuning traditional songs of the synagogue service to the music of modern masters, Giuditta Grisi, Clara Heinefetter, and Giulia Grisi were at the same time, in the same cities, winning laurels in the opera. And as the years rolled on Jewish song in the synagogue as well on the stage rose to a higher degree of perfection and prominence. This can be seen from the fact that while H. Goldberg's name was spreading as a great cantor, his son, Albert Goldberg, was a recognized master of the opera, and Leopold Landau achieved fame in both, first as a celebrated cantor and then as an unexcelled opera singer.

If we now leave the comparison between the sacred and secular fields, the singers of the synagogue and the stage, which comparison might be sustained by innumerable examples, we shall learn that this particular art "knows no sex" and finds its favorites in every country and clime. The sisters Grisi, to whom reference has already been made, are, together with Giuditta Pasta, prominent prima-donnas among Italian Jewesses. In Germany we have five sisters, Clara, Eva, Fatime, Kathinka, and Sabine Heinefetter, all of whom were towards the middle of the last century celebrated singers. In the same country are also distinguished Pauline Lucca, Jettka Finkelstein, Sophie Koenig, and Jenny Meyer. Poland has produced the remarkable

singer Lola Beth, Denmark, Henrietta Nissen, Hungary, Therese Rothauser, France, Colestine Nathan, England, Rosa Olitzka, and in this country two Jewesses are making a fine record on the stage of the Metropolitan Opera House of New York.

That the number of Jews who have gained a national and even an international reputation as great singers, must by far exceed that of Jewesses can be readily understood. The well-known modesty of the Jewish woman and the extraordinarily deep affection and attachment of Jewish parents to their children have kept many a daughter of Israel off the stage. The man, on the other hand, among the Jews as among others, "must wager and venture and hunt down his fortune," so that he knows no barrier, save that placed in his path by nature or providence. Only a few, therefore, can receive mention here and, by following the method adopted to ascertain the most representative artists in the various countries the following names at once class themselves: Leopold Demuth, of Austria; David Ney, in Hungary; Nicholas Rothmuehl, of Russo-Poland; Ferdinand Gumbert, Paul Kalisch, Ludwig Strakosch, and George Henschel (who gained his world-wide reputation after he had emigrated to England) are celebrated German artists, while in France there are few better known names than that of Jean Lasalle, and England cherishes the memory of John Braham.

To these illustrious names must be added that of Heinrich Sontheim, who was not only one of the most famous singers of the last century, but who retained his voice longer than any singer on the operatic stage. As octogenarian he was still able to call forth a storm of applause, and on one occasion caused one of the critics to write: "He made an impression as though he was his own grandson."

Still more interesting is the career of Adolf Muehlmann, the famous baritone singer of the New York Metropolitan opera. A native of Russia (Kishineff), he attended the "Cheder" (Hebrew school) and the "Yeshibah" (Talmud school) where, for the amusement of his schoolmates he would often sing some Hebrew melody. This was not held to be in good taste for a candidate of the rabbinate (he was intended for that profession) and so particular care had to be taken that no stranger was ever listening to his singing. But carelessness always has been a trait of the young, and Adolf was no exception in this regard. He was once reckless enough to sing in the presence of the town cantor, and the latter, charmed by the young man's voice, offered to teach him music. Muehlmann was delighted with the unexpected opportunity, but there were objections on all sides, as it was deemed a great wrong in a "bochur" (Talmud student), who must delve deeply into the sacred literature before he can



BARON MORITZ DE HIRSCH

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become a rabbi, to engage in any secular occupation. However, the cantor agreed to keep the matter of instruction a secret, and after three years it became evident both to teacher and pupil that singing and not preaching was Muehlmann's rightful pursuit. He then rallied for one year in Odessa, still undecided whether or not to take the daring step, and went to Vienna, where without means and after a long and hard struggle, bordering on actual starvation, his attainments were of a nature to bring him admiration in royal courts and widespread and well-earned fame, both here and abroad.

In concluding this chapter, I feel constrained to say that though, as has been noticed, the Jew has often distinguished himself as a singer, yet the traces of his former abnormal life, in a field where so much depends on the physical organism, are not yet wholly obliterated. It makes one sad to think of what his achievement in vocal music might have been had he not so long been imprisoned in the narrow confines of the stifling and stunting ghetto, had he, like other human beings, not been deprived of light and sunshine, of the free and fair exercise of lung and limb.

VIII

Jewish Scientists



THE various departments and divisions of science, in its strict sense, are practically confined within the borders of contemporary history. The nineteenth century is par excellence the century of science. Yet science cannot by any means be called a creation of the nineteenth century, nor of any one previous epoch. It represents a growth, a development which in many respects has reached its culmination a generation or two ago. All preceding generations had, however, been constantly adding to the growth and development and clearing the way for final achievements. This process has really been going on since man was first able to reason about the universe, since he was able to observe objects and reach conclusions. The scientific verities of the present are based upon the partial truths of the past. The demonstrable facts of today are intimately bound up with the distorted phenomena of bygone ages. Here a little and there a little every race, every people, every nation had been gathering and storing up knowledge for recent science to classify and to compute into heat, light, energy and motion.

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From this it can readily be seen that the Jew who has lived in every land, who has spoken the language of every nation and read the literature of every country, must have been well prepared to march in the van of modern science. His vista was ever wide and his scope was never limited. As a linguist no one ever approached him. He not only mastered every existing language, but he even created new ones (Zamenhof's "esperanto") and was thereby able to think with every people and to interpret the thoughts of one people to another. His services in the construction of modern science was therefore of a twofold nature. He supplied the material and helped in the building. And, as the structure of science continued to rise, he labored more and more for its completion, until today he occupies a place of honor among the master builders.

If from these general statements we turn to particular examples, we shall find Jewish achievement most pleasant and prominent in every field of scientific endeavor. In botany there are few men who have investigated more thoroughly or experimented and examined more successfully than Ferdinand Julius Cohn, whose inquiries led his pupil, Robert Koch, to the discovery of the tubercle bacillus. Ascherson, Pringsheim, Sachs, Sorauer, Strasburger, and Wallich are other Jewish botanists who have won widespread fame.

No less is the achievement of Carl Lieberman in

chemistry, in which field Georg Lunge, Heinrich Gustav Magnus, Victor Meyer and Adolf Pinner are also distinguished, while Mathias Liebreich, the director of the Berlin Pharmacological Institute, has been known the world over for his many and great discoveries. Noteworthy also are the geological works of Jews as those of Thomas Davidson and Emil Cohen. But of greater importance are the Jewish contributions to our knowledge of physics. Here the name of Heinrich Herz, illumined by the light of his "electro-magnetic waves," looms large before the student's eyes. Franz Joseph Pisko, on the other hand, wrote many works, some of which are still used as text books in physics, and Peter Theophil Riess, a close friend of Alexander von Humboldt, directed the electric current in masterly demonstration of scientific principles. In this connection it might also be recorded that the first telephone was constructed by a Jewish physicist, Philipp Reis, to whose memory a beautiful monument was erected twenty-five years ago, in Gelnhausen, the inventor's birthplace.

Very significant, indeed, have also been their contributions to the science of political economy, in which David Ricardo occupies an exceedingly important position.

As physiologists, too, Jews have often led, as may be seen from the celebrated works of Gabriel Gustav Val-

entine, Isidor Rosenthal, Julius Bernstein, Heidenhain, Munk, Hermann, and Schiff, besides those who are mentioned in connection with medicine. But the most interesting example of Jewish achievement is to be found in the latest of the sciences—biology. As early as the middle of the eighteenth century Markus Eliezer Bloch wrote a work of twelve volumes on "Fish Life," which was epoch-making and was at once translated into other languages. That work of Bloch's was for almost a hundred years the chief, if not the only, and most scientific work on the subject, and is even now often quoted as authoritative. Such careful and conscientious labors on the part of a pioneer could not, of course, but inspire other workers at a time when the science had already assumed larger proportions. As a result, scientists, like the noted zoologists Herman Loew and Emil Silenka, have made biological discoveries whose far-reaching importance will be acknowledged and appreciated by many generations to come.

IX

Jewish Physicians



It was not from any desire to be complimentary that Voltaire, who was anything but friendly or even fair to our people, asserted that "a Jew makes a splendid physician." In the face of undeniable facts, even his enemies concede to the Jew a pre-eminent position in medicine. He had studied the art (the medicine of that time cannot be properly called a science) already in Egypt and cultivated it in Biblical times, when those who guided the people spiritually also guarded them physically. The priest who had to be versed in the law was also obliged to have a knowledge of medicine.

This system of combining a knowledge of the physical with that of the spiritual in man was continued in post-Biblical times with a zeal and skill that might well surprise the modern student. The rabbis of the Talmud show a familiarity with anatomy, physiology, pathology and even surgery that by far exceeds anything of the sort evidenced by their contemporaries. Their descriptions of the bones, muscles, tendons, the respiratory and generative organs, the heart and the

blood vessels, and even the nervous system in many instances lack only the modern nomenclature to be up to date in their exactness. The nature of the secretory glands was truly recognized by them, two thousand years before Beaumont experimented on Alexis St. Martin. The real function of the stomach and the part the intestines play in the digestion of food was ascertained by them twenty-one hundred years earlier than Pawlow published his discoveries to the medical world. They performed surgical operations to a degree that included gown, instruments and anesthetic. Even the "Caesarian section" is spoken of by them, as they were also the first to formulate, what is today the prevailing teaching of pathology, that the symptom of any disease is but the external manifestation of internal functional disturbances.

During the Middle Ages enactments were from time to time made against the study and practice of medicine by Jews. But in each case no sooner had such prohibitions been proclaimed than it became necessary to recall them. Reactionary rulers soon found out that they could not dispense with the Jewish drug-dispenser. The Jewish physician throughout that period, it was then already tacitly acknowledged, was a power by far mightier than King and potentate. To this circumstance is due that in the Orient as well as in the Occident the Jewish physician was the trusted guide and

guardian of health at the court and in the community. He was the favored friend and faithful advisor of pope and prelate, of shah and sultan, of king, caliph and khan. He founded universities and taught in them. He established schools and maintained them. He translated works and distributed them. He built clinics and hospitals and attended there. He carried on reading and research and experimented in the interest of his profession and for the sake of his fellowmen. Occasionally his tried and tested sagacity was even entrusted with the affairs of state, as in the cases of Saad-al-Daulah, who was court physician and prime minister at Bagdad, Chasdai ibn Shaprut, court physician and prime minister at Cordova, Zedekias, who served both as medical and political counsel of Charles the Bald, Jacob Loans, physician and Knight at the Court of Frederic III, and Solomon Aschkenasi, body physician and statesman under King Sigismund August of Poland.

The most curious and pleasant part of it all is that every one of these court physicians, and there are several hundred whose names have been preserved in the various histories and official documents, in spite of the great demands made on their time and thought have given large and lasting contributions to Jewish learning and literature. Moses Maimonides, for instance, who, in a letter to another Jewish physician, Samuel

ibn Tibbon, tells of how between his work at the court and waiting on Jewish and non-Jewish patients in his home he was kept busy from early morning till late at night, has nevertheless produced a number of works on philosophy, astronomy, medicine, and Rabbinics, each of which would, under ordinary circumstances, require a life time of assiduous labor to prepare.

With this legacy from the past, the Jewish physician of modern times could not but become an authority and a leader in every specialty. Elias Altschul is "the father of the homeopathic school" in Austria. Paul Ehrlich is the authority on serum-therapy, and his "side-chain theory" is still the bug-bear of every medical student in every medical school the world over. Albert Eulenburg introduced the "hypodermic injection" and the "hydro-electric treatment." August Hirsch is today the standard authority in the history of medicine. Wademar M. Haffkin is the discoverer of an anti-serum for cholera, while Alexander Marmorek, assistant director of the Pasteur Institute at Paris, is the discoverer of the "anti-streptococcal serum" which is named after him. Isidor Neuman's work on dermatology is translated in every European language. Joseph Manes Oesterreicher is the inventor of the apparatus for the examination and detection of adulterated food. Robert Remak introduced the "constant current" in the treatment of nervous diseases. Johan

Schnitzler was the founder of the famous Vienna clinic, while Hermann Zeissl and Morritz Kaposi were Austria's greatest skin specialists.

The list of leading names is still far from being exhausted, but only a few of those universally known may I mention. Even the casual reader of medical works will, for instance, come across the name of Ludwig Traube, the originator of experimental pathology, and scientific thermometry in Germany. Next to him in importance is Wilhelm Winternitz, who introduced the scientific use of hydrotherapy. Adolph Baginsky is a universally recognized authority on children's diseases. Julius Cohnheim occupies a place of distinction in every text book on pathology as the discoverer of microtomy and of "the migration of the leucocytes," the theory to which modern surgery owes a great deal of its ability to cope with wounds and supuration. Max Mendelstamm is Russia's leading oculist. Cesare Lombroso, who died last October, the discoverer of the etiology of "pellagra," has for half a century been the greatest European expert on insanity, in which subject the second place is held by another Jewish physician, Arnold Pick. Richard Liebreich is another well-known name whose invention of the "ophthalmic mirror" is universally used. Julius Barasch's name is today idolized in Roumania. There is one Jewish name, moreover, that is sure to be found in every

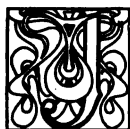
text book and treatise on pathology and bacteriology or kindred branches. The frequency with which a certain "venereal" disease occurs that is caused by the "gonococcus" by far exceeds all the "ailments to which the human flesh is heir." Three decades ago the medical profession was utterly incapable of coping with the disease, and hundreds of persons went down to an early grave because the etiology of the sickness was unknown. Today (since 1879) every practitioner can treat the disease intelligently, as the germ that causes the malady is known. But the discoverer of this germ is a Jewish physician—Albert Neisser.

Much yet remains to be said about the pioneers and path-finders in every specialty. Much should I like to show the importance of men like Adamkiewitzi, Frankel, Friedlaender, Widal, Boas, Ginsburg and the many others whose names mark either chemical reagents used in every laboratory, modes of microscopic examination or discoveries of certain bacilli. Still greater is my desire to devote a paragraph to the many eminent Jewish physicians in this country, where one, it is claimed, landed with Columbus and another, Jacob Lumbroso, is mentioned in the annals of Maryland as early as 1639. But I have already exceeded the scope of a brief chapter, so I will add merely, what might not be generally known, that the only public monument dedicated to a Jew in Austria is the one to

a Jewish physician, Ludwig Mauthner, of Vienna, while in Germany out of the five public monuments to Jews, three perpetuate the memory of physicians: Ludwig Traube in Berlin, Hermann Hirschfeldt in Colberg, and Jacob Herz in Erlangen.

X

Jewish Philosophers



MOSE'S injunction to "ponder God's laws day and night" has been carried out by the Jew literally and applied to every branch of thought and knowledge. Although a fixed ceremonial generally tends to subdue reason and substitute dogma, among the Jews this has not been the case. Judaism being based on reason, its votaries have ever been spurred to speculation by its very principles.

This gave rise to a condition that stands almost unprecedented and unparalleled in the history of mankind. Hardly anywhere else do we find philosophy as an outgrowth of and at the same time an accompaniment to theology. Yet among the Jews such has been the actual state of affairs. The Jewish philosophers of both ancient and medieval times were simultaneously deep thinkers and devout theologians. And notwithstanding the fact that Judaism is primarily and preeminently a faith of and in optimism, it could nevertheless accommodate and even "canonize" the pessimistic philosophy of Job and Koheleth.

A still more striking example of the Jewish ability to combine the theologic precepts with philosophic principles is to be found in the works of Philo Judaeus. Perfectly at home in the teachings and traditions of his own people as well as in Greek literature and Alexandrian culture, he wrote as an enthusiastic Platonist, but at the same time as an earnest Mosaist. While his brilliancy of style and depth of thought were accorded an enviable place in Hellenism, his measures and motives, his aims and aspirations class him among the immortal scholars and teachers of Hebraism.

This remarkable philosopher lived in Alexandria about nineteen hundred years ago. Contemporary with him and following him were the sages whose speculative wisdom is deposited in our Talmudic and Midrashic literature. Later, to name only the boldest figures in the history of Jewish thought, we have Saadiah of Fayum, who applied to Jewish theology the methods of Arabic philosophy and achieved undying fame as a theologian and a philosopher. Still later lived Judah Halevi and Solomon ibn Gabirol whose names are indelibly stamped upon both Jewish theology and universal philosophy. The interesting thing about Gabirol's philosophy is that for a long time his "Fons Vitae" was considered as the work of an Arabic thinker and the author was the proud boast of the Arabs until the fact was discovered and established



HEINRICH GRAETZ

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that the Jews alone may justly lay claim to the "Fountain of Life."

Moving on swiftly, we then meet the master-mind of the middle ages, Moses Maimonides, who as philosopher has been surnamed "the Jewish Aristotle" by the world, while as theologian the Jews themselves esteem him a "second Moses." The chief supporter of Maimonides' "strong hand" is Gersonides, while Chasdai Crescas was the scholar and sage whose works form the basis of thought in the philosophic system of the lens grinder in Holland. Leo Hebraeus (Leon Abarbanel), too, is a philosopher of such importance that Cervantes, the author of "Don Quixote," recommends every thinker and author to acquire a knowledge of the Italian tongue in order to read "Leo Hebraeus' Dialoghi d'amore."

With these few illustrious names I might dismiss the period of the Middle Ages, passing by even the immortal Spinoza, who occupies a position second to none in the history of human thought. I must observe, however, with regard to Baruch Spinoza that, although his pantheistic philosophy is sometimes thought to place him outside of the Jewish pale, his writings are thoroughly theistic and truly Jewish, as he was immediately influenced and inspired by the truths and tenets of Judaism.

In modern times the spirit of the old masters was

eagerly taken up and zealously carried on by Jewish thinkers. Moses Mendelssohn, the philosopher of Dessau, the friend of Ephraim Lessing and favorite of Emperor Frederick has certainly merited well the epithet "modern Socrates." In all times to come he shall be known to the world as the founder of a school of thinkers whose philosophy was as sound as their religiosity was sincere. His ever-ready wit in defense of Judaism is preserved in an epigrammatic answer he once gave to the sarcasm of a church dignitary who addressed to him the following lines:

"An Gott, den Vater, glaubt Ihr schon,
So glaubt doch auch an seinen Sohn,
Ihr pflegt doch sonst bei Vaters Leben
Dem Sohne gern Kredit zu geben."

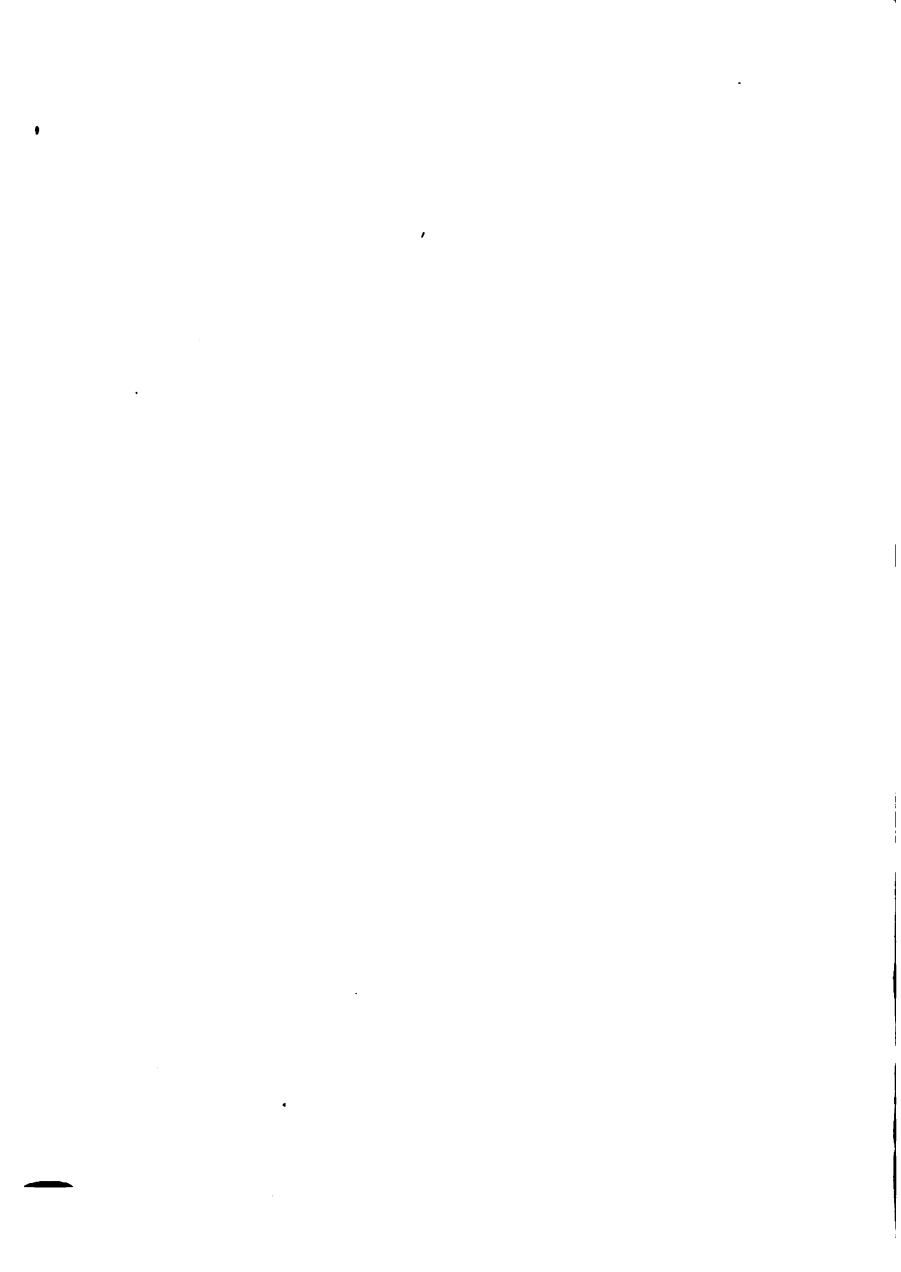
To this the Dessau philosopher replied:

"Wie koennen wir Kredit ihm geben,
Der Vater wird ja ewig leben!"

The powers of Mendelssohn's gigantic intellect were recognized by the German people no less, if not more, than by his own co-religionists. A public monument erected in his birthplace to his memory attests to the universal esteem in which his name has always been held by his countrymen. And while Mendelssohn was engaged in modernizing Judaism and popularizing philosophy, another Jewish genius, under different conditions and in a different environment, was busily

working away on the foundation of another school of independent thought and sincere truth-seeking. For, at the time Mendelssohn was carrying on his activities in Germany, Elijah, the "Gaon of Wilna," as I have shown in my work under that title, was preparing the way for the great scientific school of Jewish thinkers in Russia, where philosophic truths cannot be expressed with the same degree of impunity, but where Jewish thought has been carried on with astounding profundity.

Among the successors of these men I may name Salomon Maimon, Lazarus Bendavid, Herman Cohn, Julius Braniss, Ludwig Stein, Moritz Eisler, Markus Herz, Jerusalem, Joel, Lazarus, Lowenthal, Steinthal, Hess, Bernfeld, Krochmal, and Ginzberg, and our two great and independent thinkers who have worked ardently and with much effect in the interest of philosophic truth, Felix Adler and Hugo Muensterberg, all men who may well say with the psalmist: "O, Lord, I have contemplated and considered all Thy works."



XI

Astronomers and Mathematicians



THE Talmud pays a high tribute to the value of study and investigation in the maxim that every education is meritorious, as "studying from non-religious reasons will eventually bring about study in the interest of religion." The text might be justly reversed so as to read that "studying in the interest of religion will eventually bring about study for secular and scientific purposes." To prove the truth of this assertion we need but turn our attention to Jewish achievement in the fields of astronomy and mathematics. At first the study of these subjects was purely religious in character. The fixing of festivals and calendaric calculations necessitated an application to astronomy and the many branches of mathematics.

But the Jew did not stop there. Already in Talmudic times astronomical and mathematical investigations had been carried far beyond the limits of elementary study superinduced by religious ceremonial. Thus the path of Halley's comet, Rapoport proved, was computed by one of the rabbins. Gamliel constructed a

glassless telescope for his own astronomical observations. Joshua laid down astronomical rules for the guidance of mariners. Rabbi Nathan treats of geometrical proportions. Rabba speaks of the decimal system in arithmetic, while Samuel "knew the paths of heaven as he knew the streets of his home town."

During the Middle Ages it was the Jew's merit not only to occupy himself with original investigations along these lines, to construct tables and maps and evolve theories that formed the ground work of later students and scientists, but also to translate and introduce works of Greek and Arabic masters whose writings were utterly unintelligible to Christian Europe. It is well known, for instance, that all the tables used by medieval astronomers and navigators were the work of Jews. Instruments, too, were employed that had been invented by Jews. Some of these have, in fact, never outgrown their usefulness, as the quadrant, invented by Jacob ben Mochir in the thirteenth century. the instruments of Gersonides, or the astronomical ring of Bonet de Lattes. Equally well known is it that the tables, maps and "almanac" through which Columbus was enabled to undertake his memorable voyage of discovery were furnished him by a Jewish astronomer—Abraham Zacuto. What might not be so well known, however, is that two hundred years before Copernicus Moses de Leon propounded the principle that

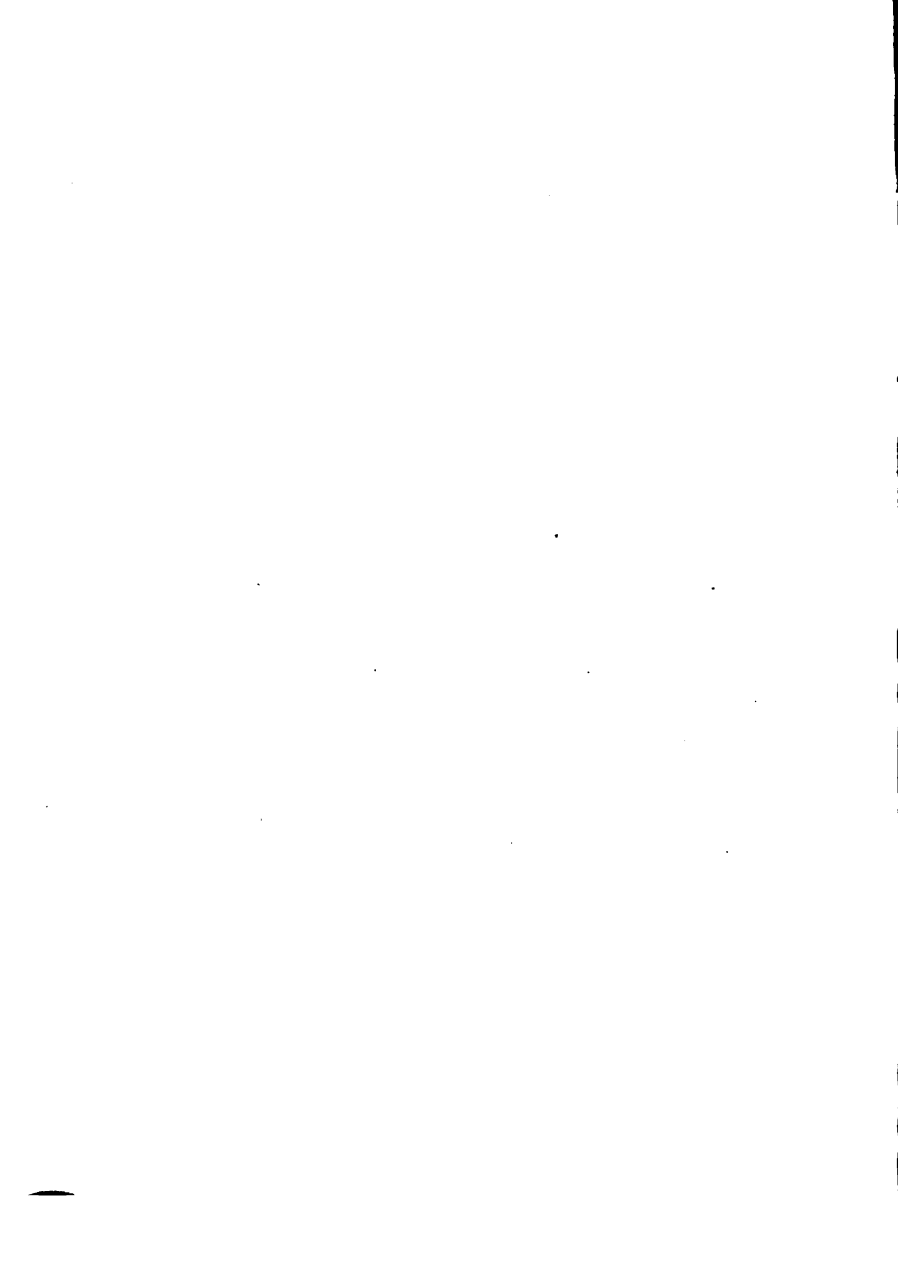
the revolution of the earth about its axis causes the changes of day and night. Still less known is it perhaps that the same writer, in the same work (Zohar, Leviticus I) expresses the opinion and adduces proof that a new and large continent must exist on the "other side" of the Atlantic, two and a half centuries before America was discovered.

And the mathematical treatises of medieval Jews were as helpful as their astronomical tables were useful. Some authors in this science are so well-known at the present time that we are often prone to forget that they lived many centuries ago. Such is not infrequently the case when reference is made to the works of Mashallah, al-Tabari, Abraham the Nassi, Samuel ibn Abbas, Judah Cohen, Kalonymus ben Kolonymus, Elijah Mizrachi, David Gans, Joseph Del-medigo, besides the hundreds of astronomers who were equally famous as mathematicians.

The works that form the connecting link between the medieval and the modern periods are those of the great "genius" Elijah of Wilna. This "gaon," the most eminent Jewish scholar in hundreds of years was also the most celebrated Jewish mathematician of the eighteenth century, his writings including trigonometry, geometry, astronomy and algebra. And the "mantle of Elijah" was the royal robe of distinction that marked the mastery of many a Jewish astronomer and

mathematician of the nineteenth century. The Hershells, Sir William, Caroline and John, whose discoveries, among them that of the planet Uranus, are classed among the greatest exploits in the history of astronomy. Hermann Goldschmidt who, despite the difficulties attendant on such work at that time, located no less than fourteen asteroids and pointed out more than ten thousand stars that had been omitted in the maps of the Berlin Academy; Wilhelm Beer, the first cartographer of the moon; Maurice Loewy, the director of the Paris observatory and the inventor of the universally employed "coude" telescope, Ilia S. Abelman, whose works are used in the Russian universities as text books on astronomy; Wilhelm Meyer, the most popular popularizer of astronomy; Robert Rubensson, Sweden's leading meteorologist, and the noted Friedrich Bessel are names that are intimately connected with the study of astronomy. At the same time the most exact of sciences, mathematics, counts among its chief exponents Jews of world-wide fame. James Joseph Sylvester in England, Maurice Levy, Hadamard and Halphen in France, David Emanuel in Roumania, Borchardt, Georg and Moritz Cantor, Michael Creizenach, Jacobi, Fuchs, Kronecker, Adolf Hirsch, Schlesinger, Schwarzschild and Weingarten in Germany, Castlenuovo, Enriquez, Fano, Jung, Beppo, Levi, Civita, Loria, Cremona, Serge and Volterra, in

Italy, Simon Zunz and Gustav Kohn, in Austria, Chayim Selig Slonimsky, Hermann Schapiro, Lipmann Lipkin, Filipowski, Hurwitz, Minkowski and Lobatschewski in Russia, are a few of the many men who have not only contributed much to the mastery of mathematics, but who have rendered the science an invaluable service by discovering innumerable laws and inventing inestimable rules.



XII

Jewish Historians



CHOLARS may discuss the positive or relative value of the religious and the national element in Judaism. Partisans may dispute the supremacy of the one or the other as a force and factor in Jewish life. The one thing that has indisputably and undoubtedly been the common possession of all Jews, the one thing that has always been the bond of union between all the sons of Israel, is our history. It ever connected the past with the present. By it was studied the cumulative wisdom of the Jew. In it were deposited the thoughts, feelings and experiences of the Jew; and through it was affected the community of interests, the singleness of the aims and objects, the oneness of the hopes and aspirations of the entire Jewish people.

This being so, we should naturally expect to find the historic sense developed early among the Jews. And we shall not be disappointed in our expectations. The eagerness and effort of the Jew to preserve his history was so strong from the beginning that in the historical data of the Biblical books numerous refer-

ences are already contained to previously existing historical works. In the Apocrypha the Biblical annals were continued while the historic sense was kept alive in the Hellenistic period by men like Philo, and especially Josephus, whose history is still the chief and standard work on the events of that time. The chain of traditional history was then carried on through the Talmud, and the Midrash, the geneologies (Seder Olam Rabba and Zuta, Seder Tanaim Veamoraim) and the writings of the Gaonim.

From the tenth century on, when the centers of learning were being transplanted from Babylonia to other countries, historical work was taken up by individual scholars and continued up to the present era. And some of the works that have come to us from that period contain historical data of such merit that they are still being used as reference books and their authors are classed among the world's great historians. To this class belong Joseph ben Gorion, Jarahameel, Ahimaaz, Abraham ibn Daud, Abraham of Torutiel, Joseph ben Zaddik, Abraham Zacuto, David Gans, Joseph Samborg, Judah and Joseph ibn Vergo, Joseph Hakohen, David Conforte, Jechiel Heilprin, Azariah dei Rossi, and Chayim J. D. Azulai.

With the increased facilities and additional possibilities of modern times, Jewish historiography, as is true of all branches of science, art and literature, be-

came expanded and amplified to a remarkable degree. It would not be an easy task, for instance, to find an historian more excellent than Heinrich Graetz, the very greatest Judaism has produced and certainly one of the very greatest the world has ever known. Yet the genial Graetz was by no means alone. Isaac Mordecai Jost is an historian of wide-spread influence and importance, whose works place him right close to Graetz. Isidore Loeb, Peter Beer, Ernst Bernheim, Harry Breslau, Seelig Casl, Max Buedinger, Gustave Friedrich Herzberg, Karl Neumann, Herzfeld, Frankel, Kayserling, Geiger, and Philipson are the distinguished countrymen of these German masters. In Austria we have Adolph Beer, Heinrich Friedjung, Isaac Hirsch Weiss, Moritz Guedemann, Schorr, Szanto and G. Wolf while Ignaz Acsady, Ballagi, Marczali and Wertheimer are renowned historians of Hungary. In Holland, Da Costa is commonly regarded as an authority. England has few better known nor more esteemed names than Sir Francis Palgrave, by whose side may be placed his countrymen Alfred Francis, Pribram, Abrahams and Wolf, Joseph Salvador, Isaac Halevi, and the two brothers Reinach represent well and worthily the Jewish historical genius in France; Romanin and Cesare d'Ancona have gained a far-reaching reputation in Italy; Elias Schwarzfeld in Roumania; David Consorte in Den-

mark; Jacob Caro in Poland are among the first historians in their respective countries, while Russia has any number of famous historians, as Levanda, Minz, Gradowsky, Schulman, and Chwolson; and this country has at the present time at least two Jewish historians of international fame, Gotthard Deutsch of Cincinnati, and Joseph Jacobs of New York.

To these by no means few names it seems impossible not to add at least the very greatest masters in history's kindred fields—bibliography and cultural history, or history of literature. In the former those whose works stand out as glorious monuments to their almost incredible knowledge and untiring assiduity are Moritz Steinschneider and Julius Fuerst in Germany; Zedner and Neubauer in England; Lippe in Austria; Loeb in France; Roest in Holland; Benjacob, Harkavy and Wiener in Russia, and Ephraim Deinard and A. S. Freidus in this country. To those, on the other hand, whose contributions to the cultural history of our people will earn the gratitude of countless generations to come, belong Berliner, Kaufmann, Bloch, Cassell, Kohut, Frankel, Friedlander, Jellinek, Munk, Oppert, Karpeles, Stern, Hamburger, Holdheim, Zunz, Geiger, Bruell, Gaster, Montefiore and Schechter.

XIII

Jewish Poets



F the most advanced school of modern scholars is to be relied upon, it may safely be stated that the position of priority must be given to poetry over prose, not only in the point of art but also in that of age. From recent researches the fact seems fairly and firmly established that the poetic parts of any given literature always preceded its prose portions. The explanation for this is perhaps to be sought in the peculiar predilection of primitive man, as of the child, for poetic rhythm. All nature, in fact, appears to operate rhythmically. The earth moves with the periodical regularity of rhythm; plant growth and animal life give evidence of rhythm; the physiological as well as the psychological processes in man, the normal throbbing of the heart and the waving of the pulse and the working of the mind are rhythmic. This might readily account, therefore, for the greater responsiveness of the primitive mind, in which the natural reactions predominate, to rhyme and rhythm.

But be that as it may, since poetry is older than

prose, we should expect to find the former in the most ancient writings of the Jew. And so indeed we do. While some scholars regard the entire Bible as poetry, all admit that poetry exists, and much of it, in one form or another throughout the Bible. The epic and idyllic, which Goethe (referring to the book of Ruth) declared to be the most charming in existence, the didactic and dramatic (as in Job, which Bauer compares to Dante's "*Divina Comedia*") the lyric and the mythic, according to Herder, "the most excellent in all literature," are forms of poetry found in the historic parts of the Pentateuch no less than in the songs and the psalms, in the prophets and the proverbs and the parables of the "Book of Books."

Nor have the poetic muse and mood ever deserted the Jew. From the Biblical times to our own age the poetic productions of the Jewish genius suffered no interruption. Though in some of his other occupations there was a lull lasting many centuries, Jewish poetry was cultivated by medieval men no less than it had been by ancient artists or still is by modern masters. In this one instance, at least, the ability and ambition of the Jew could not be stifled. The poetic expression of his ever-intensifying emotions could not be suppressed. Hatred could not hinder it; bigotry and barbarism did not bar it; inquisitions were ineffective against it; persecutions were powerless to



MOSES MENDELSSOHN in conversation with LESSING AND LAVATER

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prevent it; his pensive and plaintive feelings were plentiful, and he could pour out his prayers in privacy and soothe his soul in secrecy. No wonder we find in that dark and dreary period of the Middle Ages a bard like Judah Halevi, the "*Feuersaule des Gesanges, Die der Schmerzens-Karawane Israels vorangezogen in der Wueste des Exils.*" No wonder also we find the soul-stirring pathos in Halevi's poems supplemented by Moses and Abraham ibn Ezra, Solomon ibn Gabiral, Judah al-Charizi, followed up by Immanuel of Rome, Moses Najara, Moses Chayim Luzzato, and continued to this day through the neo-Hebraic masterpieces of Wessely, Almanzi, David Luzzato, Letteris, and the eminent Russian school comprising Abraham and Micah Lebensohn, Gordon, Schapira, Mane, Dolitzky, Bialik, Libushitzky, and a host of others who deserve an honored place by the poets and prophets of old.

The names of modern Jewish poets who dressed fancy and phantasy in other than the Hebrew garb are many and famous. Heinrich Heine, by the side of Goethe the greatest lyric genius of the nineteenth century, is "the envy of every nation, whose golden songs live on every hearth and re-echo in every heart." Immortal in their permanence and incomparable in their prominence are also the names of Ludwig August Frankl, Karl Beck, Michael Beer, Theodor Creizenach,

Jacob Julius David, Moritz Hartman, Henrik and Wilhelm Herz, Joel Jacoby, David Kalisch, the "Koenig des modernen Kouplets;" Joseph Kiss, Solomon Kohn, in whose "Lesekreise die Sonne nicht untergeht," Emil Kuh, Hieronymus Lorm, Julius Mosen (originally Moses), Solomon H. Mosenthal, Felix Rapoport, Ludwig Wihl, Leopold Feldman, Semion Frug, Russia's greatest lyric bard at present, and a hundred more whose light and lustre will continue for all times to come.

To this already long yet very incomplete list must be added the glorious names of Jewish poetesses, like Rachel Morpurgo, the sister-in-law of S. D. Luzzato, Deborah Ramanelli, Emma Henry, Sarah Pimentel, Emma Lazarus, Nina Cohen, and others. But enough, I think, has been said to indicate clearly the width and breadth of Jewish achievements in the art of poetry.

And well may we inscribe to our inspired bards of all ages the lines from Wordsworth:

"Blessings be with them, and eternal praise,
The poets who on earth have made us heirs
Of truth, and pure delight, by heavenly lays."

XIV

Jewish Authors



S one is, so he writes. A good book represents the sum total of the author's feelings, thoughts and experiences. But the feelings, thoughts and experiences of one author are influenced by previous authors, and these again influence later authors. To ascertain what book influenced the largest number of authors among all nations at all times would, therefore, be to discover the source of authorship in civilization. This distinction, it is acknowledged and accepted by all, belongs to the Bible. Hence the Bible may well head this chapter in its double capacity as a work of Jewish authors and as an inspiration to Jewish authors. And it is but natural that the Bible should prove a greater source of inspiration to the Jew than to others. If a writer like Ruskin, entirely unfamiliar with its language, though not with its truths, is forced to confess that to the "Book" he owes "the best part of his taste in literature," how much greater must the power be this same "Book" has always exerted on the tastes in literature of those who knew and understood it in the

original. What could be more natural than that "the people of the Book" should become not only readers and students of the same Book, but also writers and authors of other books? What also could be more natural than for the Jew to write on a wide range of subjects, even as his Bible contains innumerable truths and teachings in every variety of wisdom and knowledge? So wide has, in fact, this range been that there is hardly a branch of thought or a line of reasoning that has not been treated at the hands of a Jewish author. In direct continuation of the Bible, Hebrew works have been written by the thousands. Whether we read the Palestinian or the Babylonian Talmud, whether we delight in the poetry and parables of the Midrash or in the homilies of later preachers and moralists, whether we study Rashi's commentary or Alfassi's code, Maimonides' philosophy or Luzzatto's philology, whether we lose ourselves in the mystic intricacies of the Zohar or we become entangled in the rigoristic web of the Shulchan Aruch, whether we listen to the travel tales of Benjamin of Tudela, or El-dad the Danite, or Ephraim Deinard; whether our thought is captivated by a treatise of Rappaport or Krachmal, whether we are absorbed in a novel of Mapu or an essay of Smolenskin, whether we admire a work of Mordicai Aaron Guenzburg, "the father of prose," or we appreciate a volume of Abraham Baer

Lebensohn, "the father of poetry," we are led to realize that all these are but the single links in a continuous chain that, uninterrupted and unimpaired, stretches back to the Book of books—the Bible.

Not quite so easy, and, for that reason, rather beyond our bounds, would it be to trace the influence of the Bible on Jewish work other than Hebrew. But here, too, the authors are many and great. Already in the Scriptures we find Aramic passages, as in the books of Daniel, Ezra, and the Chronicles. A large portion of the later Jewish literature was in that language, as a translation of the Pentateuch, the Prophets and parts of the Apocrypha; to an extent the Palestinian and Babylonian Talmud and the Midrash; in the writings of the Gaonim and the Cabalists, as well as in the works of some of the rabbis. Greek, too, was used as a medium by Jewish authors, as in the translations of the Scriptures, in most of the Apocrypha, and in the works of Philo, Josephus and others. The Latin also was often employed. But by far more extended was the use to which the Arabic language was put by Jewish writers. For, indeed, this language was to the Jew for several centuries of medieval times that which the Hebrew had been to him hundreds of years before—the literary tongue.

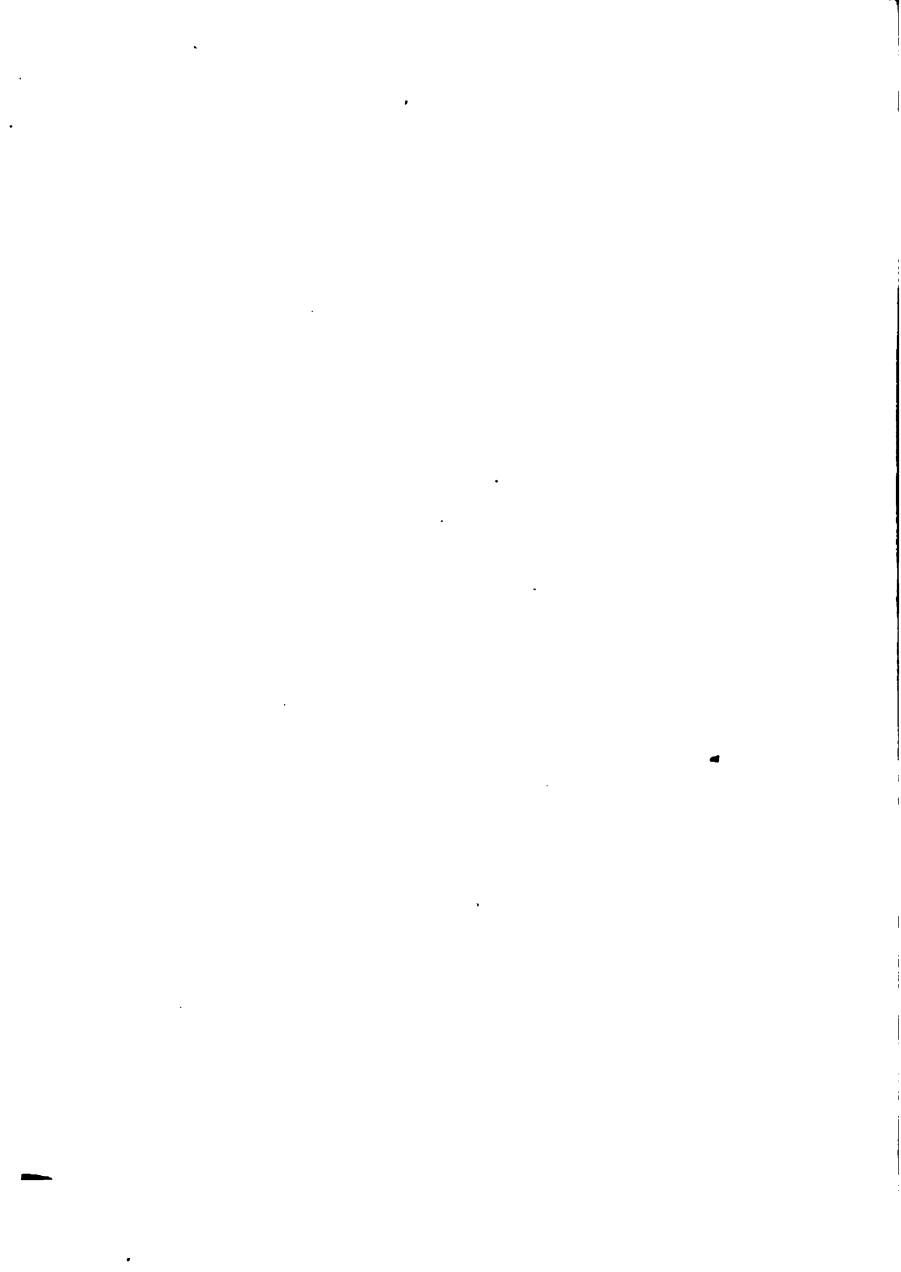
Of more importance for our purpose, as also of greater interest, however, is the achievement of the Jew

as an author in modern times and tongues. As can readily be imagined, a people that had had such a long and thorough training in authorship did not require long, once the opportunity had offered, to climb to the topmost rung of the literary ladder. As soon as the emancipation of the Jew had taken place in the various countries of Europe and America, we, therefore, find him among the first and foremost authors and writers of those lands. Thus I might mention only a handful of the hundreds who have either struck out in new and untrodden paths, or have won worldwide fame. Alexander Weill and Berthold Auerbach are the distinguished originators of the "Village Story," Weill being a "two-handed author," having introduced the "Village Novel" into both German and French literature. Benjamin Disraeli and Baron Ludwig Doczy are as well known for their literary works as they are distinguished in the political history of their countries. Georg Brandes as a literary critic is an acknowledged leader. Jules Claretie and Adolph D'Emery are names far too prominent to be confined within the borders of only one country. Karl Emil Franzos is equally well known for his masterful sketches and short stories. Ludwig Fulda is a striking writer, Herzberg-Fraenkl is entirely self-taught, and his sketches and stories of Polish life are most unique; Solomon Kohn is a genuinely characteristic author; Grace Aguilar, Max Ring and Solomon H. Mosenthal

have produced works that have found their way into almost every European language, while Max Nordau's world-fame in half a dozen different fields is equaled as an author only by that of the great Israel Zangwill.

In a class by himself must be placed Theodor Herzl. A man now known in every corner of the globe, he had the rare combination of the dreamer's hopefulness and the philistine's practicalness, the fire and enthusiasm of youth and the deliberation and foresight of age. In one work he was able to compress the age-long history and experience of the sufferings and strivings of the Jew in a manner that called forth a movement whose influence is today felt in every inhabitable spot of the two hemispheres.

It must not be supposed, though, that Jewish books, like Jewish history, are capable of presenting only the sad and sombre side of life and literature. On the contrary, strange as it may seem, humor, in all its forms, has found its real representatives among the Jews. Moritz Gottlieb Saphir, the arch-satirist, with Ludwig Boerne and Heinrich Heine, are a triumvirate of humorists, the like of which we should have to go far to find. And next to these we have Ernest Blum and Oscar Blumenthal, L'Arronge Maerzroth, Spitzer, and Stettenheim, whose sharp wit, strong satire and healthy humor make them masters of the art that "maketh one's fancy chuckle while his heart doth ache."



XV

Jewish Journalists



WITHOUT exaggeration and with perfect justice might it be asserted that the journal in its various ramifications—the daily paper, the monthly magazine, the weekly, fortnightly, and quarterly periodicals—contributes to-day more to the people's education, exerts a power and influences public opinion far more than our books and schools put together. Yet, in the last analysis, the journal is but a mirror which reflects the strides and strivings of the people, their attainments and aspirations. All that the journalist has to do is to adapt himself to new conditions, to grasp momentous situations, to observe keenly, to discern quickly, and then with feeling and force to write down his thoughts almost more rapidly than he can think them.

These being the chief essentials in journalism, the Jew, it must be conceded, has always been particularly qualified for the journalist's occupation. His past history and experience, his characteristic training, his emotions constantly deepened by religion and his mental wits continually sharpened by studies, have all

along been preparing him for that pursuit. And, while it is not true, as is often asserted, that he controls exclusively all the papers and periodicals of the world, he could not, with the qualities he possesses, including all the prerequisites of a journalist, together with linguistic facility, stylistic ability, and an innate sense of humor, but come to exercise a preponderating influence on the press.

It would be wrong, though, to think that the Jew thrust the powers of his pen upon an undesirous and uninviting public. That such was not at all the case can be seen from the fact that his first journalistic endeavors were altogether dedicated to the interests of his own people. As early as 1678, only about half a century after the first newspaper appeared (there being but one copy extant of a quasi-newspaper, "The News Bulletin" of 1498, whose claim to be classed with newspapers is universally disputed), two Jewish journals, "Gazeta de Amsterdam" and the "Kurant," were already published in the interests of Judaism. Fifty years later a Jewish monthly magazine, "Peri Ez Chayim," was already started, and was printed regularly for thirty-three years in succession. From these early efforts sprang later the several periodicals in the Hebrew language, started by Mendelssohn and continued by his disciples up to the first part of the nineteenth century, when the journalistic activities

of the Jew were no longer confined to any one country nor any particular language. For, besides the various Hebrew periodicals that were then published in Germany, Austria, Holland and Russia, there were now established a goodly number of Jewish journals in German, French, English, Dutch, and Yiddish. Towards the middle of the nineteenth century there were, moreover, at least one hundred Jewish periodicals published, among them being those whose international importance has been preserved and continued to this day, as the "Allgemeine Zeitung des Judenthums," founded by Ludwig Phillipson, who was perhaps the first to recognize the importance of combining the scholarly with the everyday life of the Jewish people, the "Jewish Chronicle" of London, and the "American Israelite," founded by Dr. Isaac M. Wise.

These activities on the part of the Jew, which were ably and successfully continued throughout the last century so that, at the present time between three and four hundred Jewish periodicals, comprising every civilized tongue, appear, have been carefully watched by the general public, which before long came to seek the services of the Jew and to induce him to work along broader lines. And gladly did he take up a work for which he was so well fitted and which, as time has shown, his industry and intelligence could so much improve.

In this way it came about that the Jew gained a far-reaching reputation in the field of journalism. His services have been sought and sustained in every large city of the two hemispheres. His productions have covered every field of human endeavor. He has successfully swayed the destinies of the foremost papers here and abroad, as Max Friedlaender, Theodor Hertzka, Wilhelm Goldbaum, Eduard Bacher, Oscar Lehmann, Theodor Herzl, Moritz Benedict, Adolf Kulka in Austria, Max Falk, Adolf Silberstein, Sigmund Brody, Heinrich Gluecksmann, in Hungary; Henry Blowitz, Lucien Wolf, Lurie, Magnus, and Cohn, in England; Joseph Cohn, Albert Wolf, L. Kahn, in France; Fritz Engel, Sigmund Haber, Arthur Levysohn, Leopold Sonnemann, George and Robert Davidsohn, Albert Klausner, Ludwig Lesser, Siegfried Samosch, Ignaz Seckles, in Germany; M. L. Nathansohn, Lewin Abrahams, in Denmark; Osip and Hirsch Rabinowitz, Orshanski, Bogrow, Natowitz, Dubnow, Lewanda, in Russia; Bernstein, Ochs, Straus, Horwitz and a host of others in the United States. He has righteously and rationally directed political movements as Felix Bamberg, Ludwig Bamberger, Joseph Sonnenfels, Leonhard Freund, Heinrich Oppenheim, Albert Oppermann, Edward Bernstein, Ernst Hahn, Richard Grelling, Bernard Lazare, Louis Walsprode,

and Simon Wolf. He has compiled helpful statistics, as Siegfried Becher. He has held the public spellbound by sensational expose of scandal, as Maximilian Harden. He has created popular journalism and conducted it to a higher level, as Joseph Pulitzer. He has criticized the corruptions of society after the fashion of George Adler. He has dispelled languor and worry and substituted laughter and merriment, as did Rudolph Loewenstein, Alexander Moszkowski, and Sigmar Mehring. He has placed the true valuation to art and literature, with Joseph Ettlinger, Sidney Lee and Alan Dale. In short, he has played a most prominent part in the world's journalism of every kind and condition, in the grave and the gay, in the serious and sentimental, in the scientific and the sciolistic, all the while educating, edifying and instructing, seeking the welfare of society and promoting the principles of righteousness.

All this the Jew has accomplished as editor or publisher of the general press. If to this be added the thousand-and-one contributions that have come from the pen of individual writers, and the incalculable amount of teaching and thought he has disseminated through his own media, an adequate conception might readily be formed of the journalistic genius of the Jew.

XVI

Soldiers and Sailors



RE there really Jewish soldiers and sailors of note? I anticipate this question on the part of some who will read the heading of the present chapter. Many people have an idea that we should look in vain for Jewish achievement in the armies and navies of today. Many imagine that Jewish bravery on the battlefield and Jewish valor in war belong to those times to which all good things are relegated—the far-off past. They know of the strategies of Moses and Joshua. They read of the military array under David and Solomon. They have heard of the marvelous heroism of the Maccabees. But then, they think, there is an hiatus in the manuscript. Then, they imagine, physical courage ceased. They do not know that Alexander the Great and Ptolomy I. counted the Jews among their bravest soldiers. They have probably not read of the Jewish generals who were the power behind the throne of Cleopatra, nor of the fifteen hundred Jewish soldiers that won the highest esteem of Julius Caesar, nor of the five Jewish cohorts, whose bravery and

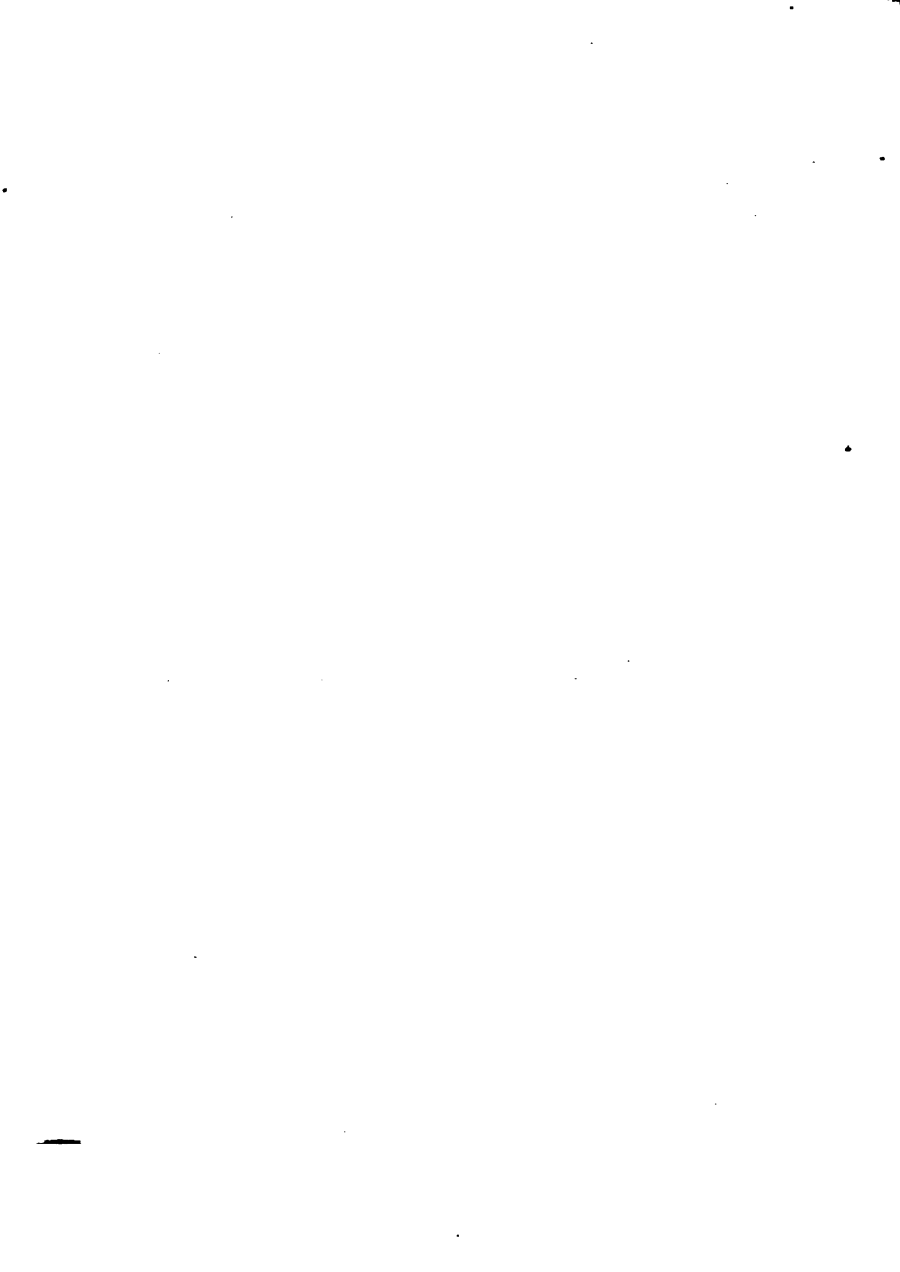
loyalty merited the unqualified praise of Mark Antony. They have never heard, perhaps, of the twelve thousand Jewish warriors who valiantly defended the city of Caesarea and allowed themselves to be slain rather than surrender. Nor have they ever been told the thrilling events in the wars of Arabia, where we find the Samuel ibn Adiyas, the Dhu Nowas, the heroes of Khaibar, Khorasan and Tehama.

The truth of the matter is, however, that at no time did the Jew hesitate to take up arms in defense of the country in which he lived. Although, with a passivity bordering on cowardice, he often bore indignities and insults on his own behalf, his country he would never suffer to be molested without fearless resentment. And whenever he was not tied hand and foot by a step-fatherly sovereign he fought lion-like for the safety of his fatherland. Thus, when in the sixth century the city of Naples was besieged by Justinian, the Jewish inhabitants not only supplied the city with all necessities, but defended the sea entrance so bravely that the attack was withdrawn from that quarter. In the same century the Jews of Arles defended the city against the invasion of Theodoric. Childeric was heroically assisted by Jews in his war against Wamba. The Moors entrusted their conquered cities in Spain to the guardianship of Jews. Under King Alfonso VI. of Castile there were no less than forty thousand



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Jews in the army, while under Alfonso X. it was through Jewish warriors chiefly that the city of Seville was captured.

This account of Jewish bravery and loyalty, evidence of which is given in the annals of Southern Europe and Spain, coincides completely with the records of Jewish heroism to be found in the events of every other country and age. It is to be found in the history of Worms, where the Jews defended King Henry IV; it is recorded in the history of Prague, which was defended by the Jew against the Swedes at one time and against the French, under the direction of the renowned rabbi, Jonathan Eibenschuetz at another time. It may be read in the Bohemian wars with the Slavs, in the naval battles between the British and the Dutch, in the defense of the Brazilian fort Recife under the leadership of Rabbi Isaac Aboab; in the repeated attacks upon Surinam; in the touching experience of the general, David Nasi, in the war records of Poland, Lithuania and the Ukraine, where Jewish volunteers, at the peril and price of their lives, valiantly carried the weapons of city and state to victory.

Today, the Jews of all lands advocate peace in preference to war. Yet when needs be they are among the first and foremost to wield a weapon for a righteous cause. Not only in countries where mili-

tary service is compulsory, as in Russia where there are at present seventy-five thousand Jewish soldiers in active service, and where the heroism displayed by them, as in the case of Goldstein, Gertzov, Faigenbaum and Orshanski, moved even the bearish heart of the Russian beast to gratitude; or in Austria-Hungary, where about twelve thousand Jews are in active service; or in Germany, where at present there are some seven thousand Jewish soldiers, and where, despite the non-promotion of Jews, one, Meno Burg, rose to the rank of major, and a Jewish woman, Esther Manuel, to that of sergeant-major; or in Roumania, with its eight hundred Jewish soldiers; in France, with its fourteen hundred; in Italy, where there are eight hundred and fifty; and in the smaller European states, where fully fifteen hundred Jews are in active service; not only in these countries are the records of Jewish soldiers and sailors great and glorious, but the daring deeds of volunteers, as in England and America, are nothing short of a wonder. While in France there are some three hundred officers, among them the distinguished generals, Aron, Wolf, See, Lambert, Abraham, Brisac, Hinstin and Levy-Alvarez. While in Italy Count Ottolenghi, Cols. de Benditti, Lattes, Sanguinetti, Artom, Jona, Donato and de Angeli, are counted among the bravest and best patriots; while Austria-Hungary is proud of its Col. Kraft, its Majors Chlumberg, Goetzl,

Weiss, Willisch, Eisz, Oesterreicher, Porges and Schweitzer, now field marshal, while Denmark for a long time idolized its General de Meza and Spain admires its Gen. Saragossa. There are today no less than seven hundred Jews who, of their own accord, enlisted in the army and navy of Great Britain. Among these are as many as three hundred, including the glorious names of Sir George d'Aguilar, Albert Goldsmid, David Harris, Cowen, Bapujee, Elia, Leverson, Adolphus, Ximines, Nathan, Benjamin and Shomberg, who have risen to the various ranks of officers. In the Transvaal war, moreover, the number of Jewish soldiers in the British army and navy exceeded two thousand, every one of that number reflecting much credit upon the valor and patriotism of their English coreligionists.

The most telling truth of Jewish heroism is, however, to be found in American history. Here we find Isaac Meyers of New York organizing a company of soldiers during the French and Indian war of 1754. In the revolutionary war, out of a population of scarcely over two thousand Jews, more than fifty soldiers, half of that number, as Isaac and David Franks, Benjamin Nones, de la Motta, de Leon, Russell, Bush, Ezekiel, Sampson, Asher and Nathaniel Levy, Aaron, Isaac and Israel, Benjamin, Hays, Etting, Bloomfield, and Moses, serving as officers, distinguished them-



selves upon the battlefields. In the war of 1812 the number of Jewish soldiers was still larger and the names of the brave officers and privates, like Bloomfield, Meyers, Noah, Moses, Touro, Mertz and Gratz, were indelibly inscribed on the roll of honor. The number of Jews who participated in the Mexican war was far above the proportion of the Jewish population, and the heroism displayed by the officers and privates, as David de Leon, later surgeon-general of the Confederate army; Albert Levy, Alfred Mordecai, Dyer, Davis, Seeligson, Hirschhorn, left a record seldom equaled and never excelled in the history of valor and loyalty.

Since that time a fair per cent of Jews have served in our regular army and navy, some of them rising to the very highest posts, as Commodore Uriah Phillips Levy, who abolished corporal punishment and attained to the highest naval title of that day, that of flag officer; Capt. Levi Meyers Harby, Commander Adolph Marix, and Alfred Mordecai Jr., instructor at the West Point Academy. The greatest proof of patriotism and courage was, moreover, furnished by American Jews in the civil war of this country. No less than eight thousand, one-fifth of those able to carry arms, were engaged in the terrible struggles of that war. And so valiantly did these men fight for their convictions that a number of Jewish soldiers



received from President Lincoln medals of honor, and over seven hundred gained high promotion. Of these Brevet Major-General Frederick Knefler was the highest in rank, while there were nine other generals, eighteen colonels, eight lieutenant-colonels, forty majors, two hundred and five captains, three hundred and twenty-five lieutenants, forty-eight adjutants, twenty-five surgeons, forty staff officers and eleven naval officers.

A still more surprising record of Jewish love and loyalty for the American flag is to be found in connection with the Spanish-American war. Here the first one to enlist among the volunteers was a Jew, as was also the first man to fall in the attack on Manila a Jew, Sergeant Maurice Justh, and the total number of Jewish volunteers, mostly Russian immigrants, among them Gen. Solomons, Major Weinstock, Captain Richter and Jacobs exceeded four thousand, so great was the courage displayed even by the newly-arrived Russian Jew in the cause of patriotism.



XVII

Bankers and Financiers



HE fabulous wealth of the Jew is merely a myth. The proverb, "rich as a Jew," is the result of imperfect observation and gross exaggeration. By far more just would it be to say, "poor as a Jew." The bulk of our people is decidedly poor. The vast majority of the Jews consists of laborers, artisans and such as live "from hand to mouth." To deny this would be shutting our eyes to facts.

The traditional conception of Jewish riches had its first foundation in the desire of medieval peoples to oppress and exploit the Jew. The notion of his riches was then invented so that he might be easily fleeced. For this purpose he was often actually allowed to amass a fortune only to be deprived of it again by ruler or rabble. The owning of estates, agriculture and other occupations were interdicted by law. The only thing that was left to him was to make money itself yield a profit. He thus became a money-lender and money-changer. But, while in the eyes of the world he stood as a "usurer," which implied that he

was getting immensely rich by making others poor, in reality this was not so. The risk of his "banking business" was enormous. The losses he often suffered were exceedingly high. The regular taxes he had to pay for the privilege of being despised as a lender were oppressive. The irregular taxes which came in the form of extortions often left him penniless, and when, in some instances, as in the case of Aaron of Lincoln and Aaron of York, Jahudan Cavalieria, Beneveniste da Porta, Esmel de Ablitas and Nathan Official, he was, through extreme thrift, industry and caution, able to gather up wealth, it fell to the crown either during his life or after death. He was, therefore, at best, but enriching the royal treasury of his country and not himself. But the "hip-hurrah" of Jewish wealth continued none the less to this day, albeit the Jewish people furnish but a small number to the world's rich. One example might suffice to prove this assertion. It is commonly estimated, for instance, that there are about four thousand millionaires in this country. Of this number, no more than twenty-five are Jews. Taking the general population of the United States to be as low as eighty million, and the Jewish population as high as three million, the proportion of millionaires to the population is as follows: Non-Jewish millionaires, one in twenty thousand; Jewish millionaires, one in

one hundred and twenty thousand. In other words, the proportionate number of non-Jewish millionaires in this country is six times as large as that of Jewish millionaires, while the positive number of non-Jewish rich is one hundred and sixty times as large as that of the wealthy Jews.

These figures, which I gathered from most trustworthy statistics, will, no doubt, surprise some of my readers, for it is the general impression that we have any number of Jewish millionaires in America. But I may confidently state that the reason for this impression lies in the fact that the rich Jew is more liberal and more public-spirited, at times, too, more ostentatious, so that we know of every Jew who possesses the least amount of wealth, while we know nothing of the thousands of the immensely wealthy among our non-Jewish neighbors.

This long introduction has seemed necessary for two reasons. In the first place, because the false conception of Jewish riches is so widespread, and, secondly, because it is essential that those Jews who have been eminent as bankers and financiers be viewed in their true relationship to the rest of their brethren. For individual Jews have contributed enormously to the means and methods of the world's banking and financiering. The maranos in Spain and Portugal, the "factors" of the Polish nobility as well as the

German "court Jews" financed the affairs of state in a most conscientious, careful and skillful manner. The result was that some of them, Mendes of Antwerp, Suasso, de Gras, Solomon Medina, Joseph Cortisos, Jacob Worms, de Mattos, the Abensures, Michael of Berlin, Wertheimer, Treuenberg, the Pintos, Delmontes, Masquita, Mels, da Costa, Lopez and d'Aguilar, gained such a high reputation for their ability and reliability that they were all-over entrusted with the management and profitable placing of large sums of money.

In the beginning of the nineteenth century, the anti-Napoleonic league was established in Frankfort-on-the-Main, and its financial operations were left in the hands of Meyer Amschel Rothschild, the founder of the firm that later on became the "king of creditors and creditor of kings." A few years later, after the conclusion of peace, in 1815, the Jewish genius struck out in a new path, introducing into the banking business the system of international exchange. Such a system having become possible, then, through the political conditions of Europe, the Jew was pre-eminently able to introduce and operate it. His international position and his many connections in every land enabled him to assist in the industrial operations of one country by loans obtained in other countries. And in this the Rothschilds took the lead

and were followed by others, like the Pereires, Sterns, Hirsches, Bischoffsheims, Seligmans, Kronenbergs, Speyers, Lazards, Goldsmids, Cassel, Strausberg, Bleichroeder, Guenzburg, Rosenthal, Warschauer, Poliokoff, Blioch, Efrussi, Rafalovich, and the firm of Kuhn, Loeb & Co.

By and by, however, the world at large has learned and adopted their banking system, the individual countries having learned and adopted the methods and manners of finance from Jews, and the control of the international money market has practically passed out of Jewish hands. As a result of this change of conditions, the chief firms of financial importance are not Jewish. Those that still retain an international character are but a handful. The Rothschilds, Camondo, Fould, Periere and Bischoffsheim in France; Bleichroeder, Warschauer and Mendelssohn in Germany; Guenzburg in Russia; Montague, Sassoon and Stern in England; Kuhn, Loeb & Co., Seligman, Speyer and Lazard in this country.

From this brief review of Jewish bankers and financiers, it will be seen clearly that, while the popular notion of the preponderating wealth of the Jew is an absurd fiction which was first concocted by medieval minds, a few individual Jews have been possessed of fortunes by which they have been enabled to contribute not a little to the world's progress in bank-

ing and financiering. Of the particular way in which such Jews dispose of fortunes for the benefit of their fellow-men, a separate chapter will treat. But one observation must not be withheld here. At no time, and in no country, were Jewish bankers and financiers involved in cases of illegal usage to which money is so often put. The wrecking of railroads, the exploitations of insurance companies, the cornering of markets and the careless speculations which so frequently terminate disastrously, have hardly ever been connected with a Jewish name. With honesty, integrity and skill, on a careful and conservative basis, he conducts his share of the world's banking business, which owes much to his inventions and improvements. And whenever non-Jewish financiers have caused a crisis or indirectly brought about a financial panic, as the "krach" of Germany in 1873, the Baring panic in England of 1893, or the crises in the United States, the Jewish banker has been able not only to maintain himself but also to help others tide over their hard times.

XVIII

Jewish Philanthropists



It is one thing to acquire wealth and another thing to apply it. The merchant, the banker, or the financier may evince amazing sagacity in scenting out the sources of gain, he may show enviable skill in following out his plans and indefatigable perseverance in their execution. He may show an almost omnipresent vigilance, and a spirit of enterprise that shrinks from no toil and blanches from no difficulties; "rising elastic from every defeat," seizing every occasion, and rushing into every opening with instant decision. Millions may then flow into his money vaults, and he may regard his own work as a glorious success. Yet his impartial biographer may with justice and truth characterize his whole life as a sad failure. Unless the wealth acquired be regarded not as an end but merely as a means, unless riches gained be employed not in self-love, but in love of others, the respectability of the rich is at best but short-lived and ephemeral. The degree in which people revere the memories of wealthy men and women long passed from this earth

is, therefore, the best and surest gauge of their work and worth as philanthropists.

Now, thousands of Jewish names, from the patriarch Abraham to the patriot Judah Touro, and the financier Jacob H. Schiff, live today in the hearts of fourteen million people. Need we any better proof of Jewish philanthropy? If we did, Jewish history and literature could easily be summoned to testify. In our Bible and Talmud and all subsequent books, charity and philanthropy are given a most commanding place, not as a virtue, but as a duty! The very term for charity in the Hebrew language proves this. It is "Zedokoh," righteousness, which implies an obligation. In this spirit the Bible lays down minute laws for the relief of the poor, for the alleviation of suffering and the promotion of the welfare of others, including the stranger as well as the sojourner, the foreign-born as well as the native, those of other creeds, races, and nationalities, as well as the Jews themselves. It was in this spirit that the rabbis of the Talmud held (Babba Bathra 8a) that contributions for charitable and philanthropic purposes might be compelled on the same grounds as the payment of debts. It was in this spirit that the charitable and philanthropic institutions of the Middle Ages were so zealously and conscientiously kept up. It was for this reason that the shrewd Dutch West India Com-

pany ordered Governor Stuyvesant to grant permission to Jews to settle in New Netherland, seeing that they would build up commerce and industry, while "the poor among them shall not become a burden to the company, or to the community, but be supported by their own nation." And it is for this reason that the Jew the world over cares today in a most philanthropic and charitable manner for his own poor and needy and, to the utmost of his ability, for those of others; that Brodsky in Russia builds schools and maintains them, although but a small per cent of Jewish students are allowed to attend; that Franzeska Speyer, in Germany, leaves her entire estate of five million dollars to non-sectarian institutions; that Judah Touro erects a monument to his country's fallen heroes; that Sutro donates his property to the City of San Francisco, and that Schiff contributes to every philanthropic, charitable and educational organization of New York.

Indeed, it was in this spirit also that Hayim Salomon contributed some six hundred thousand dollars to make the liberty and independence of his countrymen in the United States possible, and that Mordecai M. Noah devoted both himself and his fortune of one hundred thousand dollars to the same cause.

And where, indeed, can we find a philanthropy to equal that of Baron Moritz Hirsch and the Baroness

Clara de Hirsch, whose vast funds and fortunes have been employed in the interest of needy humanity of every country and clime, without distinction of creed, race, or religion?

Where, too, does history show a parallel to the selfless philanthropy of Sir Moses and Lady Judith Montefiore? Where, in the philanthropic records of all nations, do we find the peers of the Rothschilds, the equals of the Koenigswarters, the Guenzbergs, the Goldsmids, and the Wertheimers? Yet, in proportion to their wealth, these shining stars in the firmament of the world's philanthropy have dispensed no more of their riches than August Abrahamson did in Sweden, Gomez de la Penha in Holland, Solomon Heine in Germany, David Moccatta in England, Philipp Schey in Hungary, Arie in Russia, Trier in Denmark, Pereire in France, Leitenberger in Austria, Rebecca Gratz, Muhr, Fels, and Rosenwald in America—no more, in fact, than every Jew does in every land, according to his smaller means and in his own limited sphere.—“Blessed be they that consider the poor!”




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XIX

Travelers and Explorers

RAVELING among the Jews extends as far and deep down into the hoary past as the traditions of their history. The instruction given to the first Hebrew to "go from country, birth place and father's house," was carried out by the Hebrew at all times. The travels of the father and founder of the race were continued by his offspring to the latest generation. The very term "Hebrew" might be translated as "traveler." And the peoples of the earth have at all times taken good care that the term might be justly applied to the Jew. With but few exceptions and short intervals, the Hebrew has constantly been compelled to go from country, birthplace and father's house. So constant, in fact, has his compulsion been to travel and trot the globe that the terms exile and expulsion have burned themselves upon his soul, while "the wandering Jew" has become a proverbial phrase.

But it is not the aimless wanderings of the Jew of which I am to treat. It is not of the exile's travels and enforced explorations that I wish to trace, but

rather the voluntary, willing wanderings of Jews whose unquenchable thirst for new knowledge set an aim and goal to their journey and whose planned and purposed travels and globe-trottings have enriched science and literature.

Not to speak of the numerous references of a geographical nature found in our religious and rabbinic literature from Talmudic times onward, we have many complete works devoted to travel which demonstrate the extent and intent of Jewish exploration. The popular tales of Eldad the Danite contain, besides the imaginative flights of fancy, also real records of fact. The geographical accounts of Abraham ibn Ezra extend to Palestine on the one side and to England on the other. A contemporary of ibn Ezra, Benjamin of Tudela, traveled so far and explored so well that his "itinerary" is universally recognized as a valuable contribution to geography, while his descriptions of places and people have been translated into almost every European language. About the same time another Jewish traveler, Pethachiah of Ratisbon, made extended explorations in Poland, southern Russia, Palestine, Greece and Bohemia.

In the thirteenth century, inspired by the lays of Zion of Judah Halevi, a band of three hundred rabbis from France and England undertook a pilgrimage to Palestine, in spite of the fact that such a pilgrimage

was then connected with great danger of life, the City of Jerusalem being barred to Jews. At the beginning of the following century access to the Holy Land became easier and immediately a Jewish explorer, Esthori Parchi, appeared on the scene. He had traveled through France, Spain and Egypt and now directed his steps to the "land of promise" where for seven years he labored untiringly, with the result that his work is still today a model of conscientious care and correctness in the collection and transmission of geographical data. The following century, which marked a revival of geographical interest and inquiry among people in general, found the Jew in particular busily engaged in spreading this branch of universal knowledge. All accounts of that period show the prominent part Jews, like Alfonso de Bayba, Abraham of Bega, Joseph Lamejo, the da Gamas and many others, played in the important discoveries in the East and the West Indies as well as that of America. Those who, like Meshullam ben Menachem, and Obadiah of Bertinoro, directed their attention especially to Jewish conditions, were even more numerous. From the sixteenth century have come down to us the famous names of Abraham Farissol, whose "Itinera Mundi" is a vast storehouse of information, and of the less deserving but equally, if not more, noted David Reubeni, who succeeded in enlisting the inter-

est of Pope Clement VII. One Jewish traveler, Jehonadab, is then reported to have carried on such widespread explorations, including even North Africa, that he acquired a thorough knowledge of twenty-eight languages from personal contact with those who spoke them.

Still more extensive were the travels of seventeenth-century Jews. Moses Pereira published a work on Cochin, Teixeira wrote personal observations in the Philippines, China and America, while Antonio de Montesino's stories of the Ten Tribes he had come across in his travels through Brazil inspired Manasseh ben Israel to his memorable visit to London which resulted in Cromwell's permission for Jews to resettle in England.

In the eighteenth century works of Jewish explorers, like that of Tobiah Cohen, became exceedingly famous, while the close of that century, beginning with the time of Naphtali Herz Wessely marks the modern epoch of Jewish travels. Since that time any number of Jews have won fame as travelers. Especially noteworthy are the names of Samuel Romanelli, who wrote most interestingly on Oriental countries; Joseph Wolf, an authority on Bokhara; Nathaniel Isaacs, one of the earliest explorers in Zululand and Natal, Pollack, famous for his works on New Zealand; Palgrave, the noted historian on Central Arabia; Cap-

tain Binger, who discovered the bend of the Niger; Captain Foa, whose travels through South and North Africa are often quoted; Emin Pasha (originally Eduard Schnitzer), and Louis Lucas, among the world's best known African explorers; and the great Arminius Vambery (Bamberger), the friend and favorite of the recently deposed Sultan, with whom he effected the noted interview of the late Dr. Herzl, and who is today considered the leading authority on Oriental questions. Other distinguished names are Israel, Joseph Benjamin, known as Benjamin II., who traversed all continents save Australia; Jacob Saphir. Joseph Halevi, Davis, Glaser, Hays, Oppenheim, Poliackeff, Adler, Charny, Rinman, Schwarz and Spitzer, while several Jews, as, Bessels, Israel, and Heilprin, have become very famous in connection with Polar expeditions.

In this country there lives a Jewish traveler who has made five long and extended tours through America, Europe, Asia and parts of Africa, and who has enriched the Hebrew literature by as many as twenty works, among them "Travels Through Europe" and "Travels in the Crimea," which latter is the standard authority on that country. The traveler I am referring to is Mr. Ephriam Deinard, who has just returned from a very successful expedition to the Orient.

XX

Jewish Chess-Players



THE study of Talmudic subtlety and Rabbinic sophistry has not been without wholesome effect, at least in one direction. It has constantly sharpened the intellect of the Jew and has endowed him with those qualities that make for excellence in chess-playing. For in this game, the most dignified diversion mankind has ever invented, the Jew has for a long time excelled and stands today as the world's champion.

As early as the ninth century Jews were already known to be fond of this game, and throughout the Middle Ages it formed their most favorite pastime and recreation. The most rigid rabbis recommended it, the most unworldly moralists sanctioned it, and the most learned men indulged in it. Pope and prince, fond of chess, often showed leniency to the Jew because of his masterful playing. Even with the gentler sex among the medieval Jews the game was not an uncommon occupation, as is evident from the fact that in beginning of the seventeenth century a Jewess of

Venice was universally acknowledged queen in the art of chess-playing.

And the Jew has not alone played and practiced the game, but he has also taught others to play and practice it. He has written works on it which were often translated into other languages and served as guides and manuals in the rules of the game. The oldest set of chess rules extant is that of Abraham ibn Ezra, of the twelfth century. Among the numerous other works, those of Moses Azan of the thirteenth century, Bonsenior of the fifteenth, Leo di Modena of the sixteenth, and Jacob Eichenbaum of the eighteenth centuries are equally well known and often quoted.

From the eighteenth century on, from the time of the Rabbi Aron Alexandre and Elder von Ankerberg, Jews have uninterruptedly been the undisputed masters of chess. Wilhelm Steinitz, whose pathetic death in New York ten years ago was mourned here and abroad, had held the world's championship for three decades and was universally recognized as the greatest genius among chess-players of the nineteenth century. His only real rival was another Jew, Hermann Zuckertort, who excelled all others as a blindfolded player. These two masters have in turn been succeeded in the world's championship by a Jew, Emanuel Lasker.

Certainly not a bad record for a people that has had but little leisure for play. Yet every country has



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had its Jewish champion. Siegbert Tarrasch, Richard Mangelndorf, Oscar Blumenthal, David Harwitz, Carl Schlechter, Bernays and Cohn, in Germany; Samuel Rosenthal (of Russian birth), Leopold Hoffer, and S. Alapin, in France; Berthold English and Schwartz, in Austria; Ignatz Kolisch, Isidor Gunsberg and Max Weiss, in Hungary; B. Horwitz, L. Hoffer (latterly), H. Jacobs and J. J. Loewenthal, in England; Simon Winawer, David Janowski, Schiffers, Lipke and Eisenberg, in Russia; and Solomon Lipschuetz and E. Delmar, of American players, are all names whose fame has time and again spread beyond the borders of their respective countries and roused the emulation of amateurs, the envy of professionals, and the admiration of all persons interested and instructed in the game of chess.

What the achievements of the Jew might have been in this, as in every other branch of play or work, if he were allowed to live his own life and develop undisturbed the best that is in him, can, of course, only be conjectured. But it does seem as though he possessed certain peculiar but praiseworthy traits, whether hereditary or acquired, whether they be the result of his religious training or characteristics of the race, whether they have come about through his mental labors or his moral life, at any rate his distinctive traits are undeniably there. And one cannot help

wishing that these traits become known both to himself and others. By this a double purpose could be served. It would stand as an offset to his less laudable traits, for such, too, the Jew has (Heaven knows, the Jew has never posed as a saint or an angel!); and it would help him to perpetuate consciously what he has inherited or acquired unconsciously. Nay, more, one cannot but hope for the day when all the nations of the earth shall recognize his worth and encourage his work, so that he and all mankind may enjoy the fruits of the manifold Jewish achievements.

THE END